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داخه نمبر	۲۱۴۱۲
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Roots.

Derivatives.

واسطة the motive,
means, cause.
وشح he was interwoven, closely
united.
موشح united, closely
connected.
وصل he joined, united,
اتصال conjunction.
متصل contiguous.
واصل j'ned, arrived,
arriving
وصول arrival, con-
junction.
اجتماع a meeting
وضع he placed, fixed, deposited.
موضع situation, vil-
lage.
وضوح situation, state,
conduct.
موضح manifesting, ap-
pearing, clear.
واضح manifest, appear-
ing.
وطن he resided, frequented.
متوطن inhabitants.
مواطن habitations.
وطن residence, abode.
وظف II, he gave daily wages.
موظف occupations, wages.
وظف he was a labourer, em-
ployed.
مواظبة perseverance.

Derivatives.

وعد he promised,
threatened.
ميعاد the time
of an engagement.
وفر it was compleat, full, ab-
undant.
موفر abundant.
وفور abounding.
وفور plenty, the whole.
وفى he stood to his promise,
he paid the whole, it was
compleat and full.
وفاء fidelity, the perform-
ance of engagement.
وافيات abundances,
sufficiency.
مستوفيان women of hu-
sands, those who perform,
the whole.
ونف he found it useful, it
happened luckily.
اتفاق concurrence.
موافق agreeing, con-
formable.
توفيق concurrence.
وقع it happened, it fell down.
توقع expectation.
واقع happening.
واقعة event, accident.
وقوع occurrence, acci-
dent.
وقائع occurrences.
وقف he stood, remained, de-
tained

نوف

Roots.

Derivation.

Roots.

وجه
وجهه, pointed out
the best way.
وجه a road, path, mode.
وجه himself
وجه.

وجهه rising, separ-
ate motion.

وجه
وجه made it separate and dis-
tinct.

وجهه successively.
وجهه it was necessary.

وجهه a cause, motive.
وجهه necessary be-
coming.

وجه he struck in the face.
وجهه من الوجهه
every manner of means.

وجهه countenance, fi-
vor.

وجهه reason, manner.
وجهه faces, surfaces,
modes.

وجهه turning, to-
wards.

وجهه face, manner, meth-
od,

وجهه methods, appear-
ances.

وجهه appearance,
methods.

وجهه recovered, re-
quired.
وجهه
وجهه alone.
وجهه son.

وجهه one, a single son.

وجهه he placed, settled, do-

وجهه a deposit, trust.

وجهه dep.

وجهه he loved.

وجهه love, friendship.

وجهه

وجهه substance,

وجهه

وجهه army, in-

وجهه

وجهه loved him.

وجهه was down, approach-

وجهه

وجهه

وجهه

وجهه

وجهه the depth of

وجهه

وجهه he sat in the middle, in-

وجهه

Roots.

Derivatives.

- انتظار expectation.
 منتظر expecting.
 منظور seen, looked at.
 مناظرة comparing, contrasting.
 ناظر observing, an observer, spectator.
 نظر sight.
 نظير alike, resembling.
 نظم he put in order.
 انتظام regulation, arrangement.
 نظام order, regulation, arrangement.
 نعم he was agreeable, pleasant.
 انعام a present.
 نفس she brought forth, it was precious, held dear.
 نفيس precious.
 نفائس rarities, precious things.
 نفس the soul, self.
 نفذ he penetrated, it arrived, passed and went through.
 نفوذ arrival, penetration, passage.
 نفاذ penetration, admission.
 نفق he perished, was spoiled, lost.
 منافقة deceit, treachery, impiety.
 نفاق treachery.
 نقش he painted, drew, carved.
 نقش a picture, drawing, figure.

Derivatives.

- انقص diminished, destroyed.
 نقصان deficiency, loss.
 نقد he counted the money, paid it.
 نقد cash, ready-money.
 نقيب he dug through, perforated.
 نقاب a veil.
 نهم he kept feeling, ceased.
 ناموس reputation, credit.
 نمل he had the sensation of ants creeping under his fingers.
 انامل fingers.
 II. نوع it moved, V, it was divided into several species.
 انواع species, kinds.
 نوع a species, kind.
 نوي he intended, proposed to himself.
 نيت intention.
 نهم he urged, he was hungry and voracious, had a strong desire.
 نهيت avidity, great desire.
 نها he forbade, prohibited, it arrived.
 انها annunciation.
 نهى a prohibition.
 نهايت

Roots.

Derivatives.

نَبِي

belonging to a prophet.

نَسِيَ he recollected, adverted, was noble and famous.

نَذِير admonition.

نَظَر attention.

نَصْرION.

نَشَا he labored in labor.

نَتِيجَة a consequence, conclusion, offspring.

نَجَا he tended, fought, turned towards.

نَوَاحِي territories.

نَخَلَ he sifted.

نَخْل a palm tree.

نَكَحَ he boasted, showed his pride.

نَخُون pride, pomp.

نَدَر it remained alone.

نَادِر rare.

نَزَلَ he alighted, put up at an inn.

مَنَازِل stages.

مَنَزِلَت rank, station.

نَزُول descending, journeying.

نَزَعَ he removed, tore away. III, was eager, contentious.

نَزَاع contention.

نَسَبَ he traced the origin, descent.

Roots.

Derivatives.

أَفْضَل more excellent.

نِسْبَة portion, relation, race.

نَسَبَ he traced, neglected.

نَسِيَ he forgot, neglected.

نَسِيَ he forgot, neglected.

نَشَا he grew, was raised.

أَنشَا composition.

مُنشِي a composer, a teacher of language.

نَسَا a creature, being.

نَصَحَ he gave advice, consulted.

نَصِيحَة advice, admonition.

نَصَائِح advice, admonitions.

نَصَبَ he fixed, placed, erected, labored.

مَنَاصِب offices, stations.

نَصَاب root, principle, density.

نَصَرَ he aided, defended.

نَصْر a victory, victory.

مَنَاصِر aided, protected.

نَصَفَ he divided, then divided.

أَنصَفَ he divided.

مُنَاصَفَة division, equally divided.

أَمْنَصَفَة in halves, equally divided.

تَصْفَة justice, equity.

نَظَرَ he saw, beheld.

نَظَر he saw, beheld.

Roots.

Derivatives.

Derivatives.

مسك he kept hold.

تربسك an obligation.

مكن he was powerful in dignity and authority.

ممكن possible.

امكان possibility.

متبكن powerful, established, inhabiting.

ملك he possessed, reigned.

ملك a kingdom, country.

مالكانه compleat possession.

ملكوت the invisible world.

املاك possessions, kingdoms, kings.

ممالك kingdoms, possessions.

ملح he salted.

ملاحان mariners, pilots.

منع he denied, refused, prohibited, prevented.

منوع prohibited.

منع a prohibition, obstacle.

موانع obstacles.

موانع obstacles.

من he was benevolent, bestowed benefits.

منت an obligation, favor.

من his name

St 8

ممنون obliged favors.

مهد he spread equally.

smoothed.

arrangement.

ن

ناب he went his turn, he performed the duty of another.

نايب a deputy, vicerent.

نواب Viceroys, Nabob.

نار he shone.

نور light.

انوار lights.

انور more or most light.

نوراني bright.

تنوير illumination.

منور illumination, illuminating.

منير shining, illustrious.

ناط he suspended, added to, annexed.

منوط fastened, bound.

نال he gave, bestowed, was liberal.

منوال mode, manner.

نبا he was retired, distant.

نبي

Roots. Derivatives.

لعب the salivary
mouth, played.
لعب play, amusement.
لعب neglected, VI. he pro-
secuted, studied to obtain.
لعب prosecution,
لعب he twisted, turned look-
ed, beheld.
لعب respect, cour-
tely, politeness.
لقب he gave titles.
لقب titles.
لقا he found, attained, met
with, saw.
لقا a fight, inter-
view, meeting.
لبس he petitioned.
لبس a petition.
لبس petitioning,
asked.
لعب it shone, glittered.
لعب shining.
لها he played, spent the time,
amused himself.
لها play, joke.
لهف he was afflicted, he
groaned.
لهف the afflicted.
مال he was rich.
مال riches, possessions,
wealth.
مال he inclined, tended.
مال inclination.
مال conciliate on,
consolation.
ماز he separated, a singu shed.

Roots. Derivatives.

ميز distinguished, il-
lustrous.
متع he was raised and advanced,
he derived advantage.
متبع advantage.
مثل he was like.
مثل a resemblance, fa-
ble, simile.
امانل equals, peers.
مجد he surpassed in honor
and glory.
مجد noble, honored.
محض he gave pure milk,
showed sincere affection.
محض pure.
مدد he extended, assisted.
امداد assistance.
مدد assistance.
مدن a space of time.
مدون extended.
مدن extensive, long.
مدن matters, in.
نمر he was accustomed, ob-
literate.
نمر obituary.
متبردان rebels, disor-
dered people.
منج he mixed with something
else, he quenched.
منج position.
مسك

Roots.

Derivatives.

كل the who'e, every.

بالكل upon the whole,
wholly.

كلى كلف he satiated and labored.

كلفت trouble.

تكلف trouble.

تكاليف impositions,
burdens.

كلم he wounded. II, he
spoke, addressed.

كلمه a word, speech,
expression.

كامل he was whole, perfect.

كامل perfect.

اكمل more, or most
perfect.

كمال perfection.

كمالا perfection.

كنف he surrounded, guarded.

اكناف parts, quarters,
limits.

II. كنف he distinguished by a
certain form and quality.

كنف state, quality.

لاق it was convenient, it was
becoming.

لائق worthy, suitable.

لايعة worthy, suitable,
becoming, (fem.).

لان he fled to, he took for pro-
tection.

ملان an asylum.

لجج he sewed together. IV,

Roots.

Derivatives.

لجج he bridled.

لجام a bridle, reins.

لجج he fled to.

النجاة refuge.

لحظ he looked through his
eye lids. III, he observed.

لحظ the twinkling of
eye.

ملاحظ contemplation.

لحق he reached, attained.

ملحق united, adher-
ing.

لزم it was necessary, he adhered
assiduously and inseparably

لازم necessary, proper.

لازمة necessity, obligation

لوازم requisites, apperte-
nances.

ملازمة attention, ser-
vice.

ملازمان attendants,
servants.

لسن he overcame with his
tongue, he excelled in
language.

لسان the tongue, lan-
guage.

لطف he approached, was fa-
vorable, was neat and e-
legant.

الطاف favors.

نلطف kind refs.

ملاصاف civilities, fa-
vors.

Roots.

Derivatives.

- قنح he was contented.
 قناعت content.
 قانع contented.
 قوي he prevailed in strength
 and virtue.
 تقوي strong.
 قوي strong, powerful.
 قهر overcame, he subdued.
 قهر force, power, rage.
 مغهوران the conquered,
 oppressed.
 قاهر victorious.
 II. قيد he bound with fetters.
 قيد a chain, confinement
 مقيد bound, diligent,
 engaged.
 كان he existed, became,
 it happened.
 كون a being, an existence.
 كائنات beings, creatures
 مكان an habitation, dig-
 nity.
 كبير he exceeded in age, was big.
 اكبر more or most great.
 اكابر grandees.
 تكبر pride.
 كبريا grandeur, pride.
 كبار great men, grandees.
 كتب he wrote, described,
 gave instructions.
 مكتوبات letters, writ-
 ings.
 مكاتبات letters.
 كثر it was numerous.
 اكثر the greater or great-

Roots.

Derivatives.

- كثر increase.
 كثير abundant, numerous
 كدر it was impure, obscure,
 turbid, was troubled with
 adversity.
 كوز affliction.
 كرم he was generous, noble,
 honorable, liberal.
 كرم generosity, noble-
 ness, humanity.
 كرامت bounty, genero-
 sity.
 مكرمت dignity, gene-
 rosity.
 مكرمه noble, gene-
 rous, good.
 مكارم noble actions.
 كر he went over again, brought
 back, repeated, recurred.
 مكرر repeated.
 كسر he broke.
 انكسار contrition.
 منكسر broken.
 كشف he detected, laid open,
 revealed.
 مكشوف opened, dis-
 covered.
 كعب a grade of a square in
 the square temple
 Mecca.
 كفي it was sufficient.
 كفايت a sufficiency,
 enough.
 اكفيا sufficiency.

Roots.	Derivatives.
مقرر	established, certain.
قضى	he cut through, he repaid, he d.ed.
قرض	debt.
قرب	he approached, was near.
قرب	vicinity, kindred.
قريب	near, connected.
مقربان	those that are near, relations, friends.
قرن	he joined together.
قرين	connected, contiguous.
افران	cotemporaries.
مقرون	near, connected.
قسم	he divided.
تقسيم	distribution, fortune, portion.
قاسم	dividing.
انقسام	division.
قسم	division, kind.
فقر	it was deficient, it diminished.
قصور	failure, deficiency.
قاصر	defective.
تقصير	transgression, failure.
تقصيرات	transgressions.
تصد	he intended, proposed, fought.
مقد	intention, design.
مقصود	an intention.
مقاصد	intentions.
معصود	proposed, wished, an intention.
قَسَمَ	he followed, prosecuted, related.

Roots.	Derivatives.
قصه	an history, a tale.
قضى	he decreed, concluded, died.
اقتضا	exigency.
قاضى	a Judge, Kazy.
قضا	destiny, a decree, sentence.
قضى	an action, decision.
قضايا	actions, decisions.
مقتضا	exigency.
مقضى	concluded.
قطع	he cut off, separated.
قطع	cutting, shortening, a segment.
تطعه	a part, division.
مقطع	cut.
تعد	he sat, he placed, it stood.
قواعد	principles, rules.
قلب	he turned, considered, he struck in the heart.
قالب	a form, body.
قلب	the heart, alloy, adulteration.
قلوب	hearts.
قليم	he cut, his nail.
قلم	a pen.
قلع	he removed its place.
قلعة	a fort, castle.
قلّ	he took upon himself.
استقلال	absolute power.
مستقل	absolute, independent.

Roots.

Derivatives.

- قائم standing, durable.
 قامت stature, standing.
 قدام a pillar, support.
 قيام standing, a station,
 dignity.
 مقام a station, residence,
 dignity, a succession.
 مقیم resident, constant.
 قال he said, pronounced.
 مقالات sayings.
 قبل he approached, arrived,
 it blew from the opposite
 quarter.
 استقبال meeting, go-
 ing to meet.
 اقبال prosperity.
 قابل capable.
 قبالات a contract.
 قبل formerly, before.
 قبله Kibleh Mecca.
 قبول consent, approba-
 tion.
 قبيله a house, family.
 مقابله opposition, meet-
 ing, comparison.
 قبض he took, seized with his
 hand, he died.
 قبض possession.
 قتل he killed, murdered.
 قتل slaughter, murder.
 قحط it suffered from want of rain
 قحط scarcity.
 قدر he was powerful, de-
 creed, predestined.
 قادر powerful.

Roots.

Derivatives.

- قدر fate, quantity, worth.
 قدير power, omni-
 tence, destiny.
 مقدار quantity, number
 مقدر ability,
 fate.
 قدم he went before, excelled.
 اقدم promotion, pro-
 moting.
 تعديم promotion, en-
 courage ment.
 قدم a step, antiquity.
 قديم ancient.
 مقدم something pre-
 mised, business, affair.
 مقدمات affairs, pre-
 mises.
 مقدمان chiefs, head-
 men.
 قدأ it had a fine taste and fla-
 vor, he went on quickly.
 قدأ, imitated.
 قدوة an example, pattern
 قدس he purified, sanctified.
 اقدس more or most holy
 مقدس holy.
 قرر he rolled, stood, remained,
 it was cold, he had a cold
 eye, &c. &c. cheerful.
 اقرار confirmation.
 قرار rest, confirmation,
 engagement.
 قرع the lustre of the eye
 when cold.

<i>Roots.</i>	<i>Derivatives.</i>
	افتخار glory.
	تفاخر boasting.
	مفتخر glorified, exalted.
فدا	he redeemed, devoted himself for another.
	فدويان slaves.
فرغ	he brought to an end, was at leisure.
	فارغ free.
فرح	he rejoiced.
	فرحت joy.
فرق	he separated, distinguished
	فراق separation, division
	فراق separation.
	مغارق the crown of the head where the hair divides.
	مفارقت separation, absence.
فرش	he spread, covered over, expanded.
	فراش spreading, a couch, quilt.
فرد	it was simple, separate, single, solitary.
	مفردة separate, alone.
فسد	it was corrupted.
	فساد corruption.
فسر	he explained.
	استفسار explanation, investigation.
فصل	he separated, divided.
	تفصيل separation, distinction.
	فصل a distinction, decision, season.

<i>Roots.</i>	<i>Derivatives.</i>
	فَيَصِل a division, decision
	مفصل divided, distinguished.
فصل	he excelled.
	فضل excellence,
	أفضال virtues, excellences.
	فاضل excelling, learned.
	فصل learned men, doctors.
	فضيلت excellence.
فقر	he was poor.
	فقير poor.
فقه	he was wise and intelligent in the law and religious matters connected with it.
	فقاہت learning in the law.
فعل	he acted, performed.
	بالفعل actually.
فكر	he thought, considered.
	تفكر reflexion, deliberation.
	فكرت reflection.
فلک	fororiantes habuit mamas. V, it was round.
	فلک the universe, heaven
	افلاک the heavens.
فنى	he vanished, perished, was frail and fading.
	فنا mortality, corruption.
فن	he drove forth. II, he mixed.
	فن art, skill, mode.
قام	he stood.

Roots. Derivatives.

- متغير changed.
تغيير removal.
غبر it settled, remained. II,
he raised dust.
غبار dust.
غرض he was seized with a desire,
غرضه design, desire.
أغراض intentions.
غمر he deceived, he amused with
vain things, his face was
white.
غرور pride.
غرة the beginning of the
moon.
مغرور proud.
غرب he was absent, distant,
he went far away, he set
the sun.
غرب strange, stranger.
غربي western.
غزا he came to attack.
غزبان hostile.
غسل he washed, bathed.
غسل bathing, washing.
غشى he covered, he was ob-
scure, he faded.
غاشية a 'adalu-cloth.
غضب he was enraged.
غضب anger.
غفر he covered, hid, pardoned.
غفران pardon.
غفار one who pardons.
غفل he was negligent.
غفلت negligence.

Roots. Derivatives.

- غافل negligent.
تفاهل negligence.
علم he was glorious.
علمي glory.
غلمان slaves.
غم he was affected with grief.
غم grief.
غنم he carried off in plunder.
غنم plunder, good
to a man.
II. عاون he called out.
استغاثة an application
for assistance.
غبان assistance.
II. غيبي he erected a stand-
ard, it stood and subsided.
غايته extremity, ex-
tremely.
ف
فاض it was copious, it a-
bounded and overflowed.
مغروض offering, com-
mitting.
مغروض entrusted, com-
mitted.
فدض plenty, plentiful.
فادض abundant.
فان he was hurt in the bowels,
at the heart.
فوان the heart, the bowels.
فتح he opened, took by force.
فدوحاب victory.
مغنوح offered, taken.
فخر he was glorious, he glo-
rified, boasted.

Roots.	Derivatives.
عَلِف	he nourished and fed, viz. cattle.
عَلِف	forage, straw.
عَلُوفَه	pay, a salary.
عَل	II, he caused.
عَلَب	a cause, pretence.
عَلَق	he fed as if he was suspended, he adhered.
تَعَلَف	dependence, con- nexion.
مَتَّلَعَان	dependents, connexions.
عَمِر	he cultivated, inhabited, built, he lived long, he gave for him.
عِمَارَة	a edifice, building.
تَعْمِير	construction, building.
عَامِرَة	val.
عَمَر	age, life.
عَبَد	he supported with a pillar.
اِعْتِبَان	dependence, con- fidence.
عَبْدَة	a pillar, a munif- ter of state.
مُحَنِّد	to fly.
عَبِل	he acted and errored, d'd
عَبِل	action, work.
عِبَال	agents, collectors of revenue.
عَاءِ اَلان	agents, collec- tors of revenue.
عَبَلَة	workers, agents.
عَمِدَة	done, concluded.
مُعَامَلَة	business, nego- tiation.

Roots.	Derivatives.
مُعَامَلَات	affairs, trans- actions.
عَم	it was common, he did com- monly.
عَمِيم	common, full.
عَام	common.
عَمِي	he intended, took, trou- ble and favored, it signified
عِنَايَة	favor.
مَعْنِي	meaning.
مَعْنَوِي	real, future, eternal.
عَنُون	he gave a title.
عِنْوَان	a title, inscription.
عَهْد	he stipulated.
عَهْدَة	an agreement, ob- ligation.
غ	
غَاب	he was absent, lay hid.
غَيْب	doubt, a secret.
غَيْبِي	doubtful, future, concealed.
غَابِيَانَة	privately.
غَار	he came into the low country, he made an in- cursion to plunder.
غُور	a bottom, valley.
غَارَت	plunder.
غَار	he was jealous, he expat- iated the murder. II, he changed.
غَيْر	except, without.
غَيْرَة	the rest, others,
وَعْدَة	et cetera.
غَيْبَان	jealousy, zeal.

Roots.

Derivatives.

- عَضَد assistance, support.
 عَضَا he divided into separate parts, joints.
 اَعْضَا members.
 عَضْوَة a member, joint.
 عَطَف he inclined, was favorable.
 اَعْطَا bounty, favor.
 عَاطَفَة affection, kindness.
 عَاطَفَة affection, favor.
 عَاطَا he received in his hand.
 عَاطِيَة a gift.
 عَاطِل he was idle, indigent.
 عَاطِل annulled, empty vain.
 عَاطَر he breathed spices, perfumes.
 عَاطِر fragrant.
 مَاطِر fragrant.
 عَاطِم he was great.
 تَعَالِي عِظَام exaltation.
 عَاطِيَة magnitude, magnificence.
 عَاطِي the greatest, (*superl. fem.*).
 عَاطِي great.
 عَاطِم great, plural.
 مَاطِم honored, great.
 عَاطَا it was obliterated, he pardoned. III, he restored to health.
 عَاطِي health.
 عَاطَا pardon.

Roots.

Derivatives.

- عَاطِل absolved, forgiven.
 عَاطِل he was behind, succeeded, arrived.
 عَاطِيَة length.
 عَاطِل punishment.
 عَاطِل the end.
 مَاطِم successive.
 عَاطِل he tied.
 اَعْتَقَان faith, confidence.
 عَاطِل faith, belief.
 مَاطِل a believer, faithful.
 مَاطِل believer.
 عَاطِل a compact, agreement.
 عَاطِل he asked, excelled in knowledge.
 اَعْلَام signs, ensigns, colours.
 عَاطِل learned, wise; man; the world.
 عَاطِل men, mankind.
 عَاطِل wife, learned.
 مَاطِل known, understood.
 عَاطِل he was high.
 اَعْلَى more, and most high.
 تَعَالَى exaltation.
 عَاطِل high.
 عَاطِل high, (*sim.*).
 مَاطِل high, ascending.
 مَاطِل elevating, exalted.
 عَاطِل upon him, it, from
 عَاطِل and
 مَاطِل

Roots.

Derivatives.

- عرض he opposed, exhibited,
proposed, had breadth.
عارض an accountant.
عرض proposal, ex-
planation.
عريض extensive.
عرايض proposals, re-
presentations.
عروض represented.
معرض a place of meet-
ing, an opportunity.
عرش he built.
عرش heaven, the fir-
manent.
عرس he bound when lying
down, he carried his
bride home.
عروس a bridegroom,
spouse.
عروسي nuptial.
عري he was naked, bare.
عاري naked, destitute.
عرف he knew.
اعتراف confession.
معارف sciences, vir-
tues.
عذ he was dear, glorious, ex-
cellent.
أعذ more or most dear,
excellent.
اعزاز veneration.

Derivatives.

- عز significance, re-
spect.
عذ dignity, honor.
عذيران precious,
venerable.
معزز honored, revered.
عالم applied his mind, re-
solved, endeavoured.
عذبت a resolution.
عشق he adhered, was affidu-
ous and devoted.
عاشق a lover.
عشاق lovers.
عشر he received the 10th part.
III, he became familiar
and intimate.
عشرون pleasure, amuse-
ment.
عصم he defended, pre-
served.
معصوم preserved.
معصومة innocent,
chaste.
عصر he pressed grapes.
اعصار ages, periods.
عصر time, age.
عصا he struck with a club, was
rebellious.
عاصي rebellious, a
finer.
معاصات rebellion.
عاضد he assisted.
اعتضاد support.
عضد

Roots.

Derivatives.

عان it flowed (water, tears), he reached with his hand, he became guardian, spy.

أعيان eyes.

تعين an appointment, designation.

معيّن appointments, destinations.

عين the eye, aspect.

عبد he adored.

عبد a servant, slave.

عباد servants.

عبوديت worship, servitude.

معبود worshipped.

عبر he passed over, read silently and considered, wept, he explained, expressed. VIII, he took example.

اعتبار confidence, esteem.

عبارت a phrase, figure, expression.

عبور a passage, passing over.

عبرت an example.

معتبر respectable.

عتب he was enraged, he reproved, he walked in the threshold.

عتبة a royal court, rank, degree.

عتر arctum habuit penem.

عترت progeny.

عجز he was weak, old.

Roots.

Derivatives.

عجز weakness.

عجز weak.

عجب he was amazed, astonished.

عجب a wonderful thing, wonder.

عجب wonderful.

عجل he hastened.

اشتعال dispatch, haste.

عدل he determined what was just and equitable, he weighed, turned aside.

عدول deviation.

عدالت justice, a court of justice.

عدل equity, justice.

عدم he lost, was deprived, destitute.

عدم want, privation, inexistence.

عد he computed. II, prepared.

استعداد readiness.

عدد number.

عدا he passed, transgressed, was injurious.

اعدا enemies.

عدوي opposition, enmity.

متعدّي an enemy, transgressor.

عذر he excused.

عذر an excuse, pretext.

متعذر apologizing.

عرض

<i>Roots.</i>	<i>Derivatives.</i>
طبع	he desired.
طبع	appetite, desire.
طبر	he wrote in a book.
طومار	a roll, register.
طنب	it stood, remained.
طناب	a tent rope.
طوي	he folded up, he travelled over, reiterated.
طى	travelling, winding.
ظ	
ظفر	he overcame.
ظفر	victory.
مظفر	victorious, a conqueror.
ظلّ	he continued. II, he covered with a shade.
ظلّ	a shadow.
ظلال	shades, clouds, protection.
مستظلّ	sitting in the shade.
ظلم	he was unjust, he oppressed. IV, it was dark, obscure.
ظلم	oppression, injury.
ظلام	darkness.
مظلومان	the injured, oppressed.
ظنّ	he thought, was of opinion.

<i>Roots.</i>	<i>Derivatives.</i>
ظنّ	thought, conceived.
ظاهر	he appeared.
ظاهر	apparent.
ظاهر	apparent, manifestly.
أظهر	more, and most obvious.
إظهار	a representation.
استظهار	a representation.
ظهور	appearance, appearing.
ع	
عاش	he lived, spent his life.
معاش	a living, subsistence.
عاد	he came, he restored, he accustomed.
عاين	returning.
معاود	return, returning.
عاض	he acted in return for something.
عوض	a recompense.
عان	he adhered, fled to.
عياذ بالله	flying for refuge to God.
عال	he strutted. II, he took into his family.
عيال	family, domestics.
عان	

Roots.

Derivatives.

طوبل he tethered.
 طاع he obedient.
 اطاعت obedience.
 طوع obedience, willingness.
 مطاع obedience, obey-
 مطيع obedient.
 طامن he reclined.
 اطمینان tranquillity.
 طاب it was good, lawful.
 مستطاب good, agree-
 able.
 طبع he marked, impressed.
 IV, it was fixed in nature.
 VII, he was mild, obedi-
 ent.
 طبعی natural.
 طبق it was close to his side.
 II, he made it conform-
 able.
 مطابق conformable.
 طارق he came in the night.
 طریق the road, man-
 ner, custom.
 طرف he turned, availed.
 أطراف extreme parts,
 countries.
 طرف part, point, quar-
 ter.
 طرفین both sides.
 طرب he was light, moved
 lightly from joy.
 طرب mirth.
 طرح he threw away.

Roots.

Derivatives.

طالع the place where
 is thrown to, a
 place, sign.
 طعن he stabbed, attacked,
 traduced, and reproach.
 طفل was tender, young,
 he was a son.
 IV, she had her child with
 her. V, he attended un-
 mindfully.
 اطفال children.
 طویل an humble at-
 tendant.
 طلب he sought, interrogated,
 desired.
 طالب denning, one that
 demands.
 طلب a request, demand,
 desire.
 متطلب desired, de-
 manded.
 مطالع intention, de-
 sire, quest.
 طالع he rose, came forth.
 اطلاع information.
 اطلاع tantamount to.
 اطلاع the aim, con-
 sideration.
 مطالعة consideration,
 perusal.
 طلف he was set at liberty,
 dismissed.
 مطلق absolute.
 طبع

[illegible]

Roots.

Derivatives.

صَفَّ II. he cleared in read-

صَحِيفَة a page, book.

صَدَرَ it came forth.

نُشْرُ publication.

صَدْر proceeding.

صَدْر origin.

صَدَق he was true, sincere, faithful.

تَصْدِيق certification, assurance.

صَادِق true.

صَدَق truth.

صِدَاق sincerity.

صَدِيق sincere.

صَدَعَ he cleft, was eager.

تَضَرُّع trouble, importunity.

مَضَرَّع importuning.

مَضَرَّع he sung in a plaintive note.

مَضَرَّع a cold wind.

صَرَف he changed, converted.

تَصَرَّف possession, use.

صَرَف expence, charge.

مَتَصَرَّف possessing, using.

مَصْرُوف expended, employed.

صَرَّح he was purc, sincere. II, he told plainly.

Roots.

Derivatives.

صَرَّح evidence, manifested.

صَرَعَ he profited, made with a

صَرَعَ an hemlock.

صَرَعَ away. VII, it was short, finished.

انْصَرَام conclusion.

صَغَا he stood with his head inclined.

أَصْغَا audience, attention.

صَغُر he was less, small.

أَصْغُر less, least.

صَفَح he pardoned, turned away his face.

صَفْحَة a page, face.

صَفَا it was clear, purified, he took the finest part.

مُصْطَفًى chosen.

صَفْوَة the purest part, purity.

صَفَا purity.

وَصَف he described, enumerated, praised.

صِفَات qualities.

صَلَح it was fit, he put in proper order.

إِصْلَاح correction.

صَلَح peace.

إِصْلَاح management, rectitude.

<i>Roots.</i>	<i>Derivatives.</i>
شِبَالِي	northern.
شَبُول	it comprehended, contained, furrounded.
مَشْتَمِل	comprehend- ing.
مَشْبُول	comprehended.
شَوْش II	he disturbed.
تَشْوِيش	disturbance, confusion.
شَهِد	he testified, was present.
اِسْتِشْهَاء	the summon- ing of evidence.
شَهِادَة	martyrdom, at- testation.
شَهِر	he divulged. III, he bar- gained by the month.
شَهِر	a city, month.
اِسْتِثْهَار	publication.
شِئِي	he willed, inclined.
مَشِئَة	pleasure, will.
اِنْ شَاءَ اَلله	God willing.

ص

صَانَ	he guarded, preserved.
مَصُون	guarded, pre- served.
صَارَ	he inclined, he diffeetd and divided. II, he form- ed, figured, painted.
تَصَوَّر	a picture.
صَوْرَة	a figure.
صَوَّرِي	figured, imagin- ed.

<i>Roots.</i>	<i>Derivatives.</i>
تَخَيَّرَ	imagining, ima- gined.
مَضَيَّرَ	the place of desti- nation, residence.
صَابَ	it descended from hea- ven, it rained, it was well directed, went straight.
اِسْتِصْوَاب	approbation.
صَوَاب	rectitude.
مُصَوَّبَة	a province, subah- ship.
صَوْبِكِي	the office of Subahdar.
صَوْب	part, quarter.
صَبَحَ	he gave a morning drink, it was of a blue colour approaching to red.
صَبَاح	the morning, dawn.
صَبِيح	morning.
صَبِرَ	he was patient, he restrain- ed himself.
صَبْر	patience.
صَحِبَ	he accompanied.
اَصْحَاب	companion.
صَاحِب	lord, master,
صَحْبَة	society, friend- ship.
مُصْحَوْب	accompanied.
صَحِمَ	he was well, whole, free from fault.
صَحْت	health.
صَحِيح	perfect.

صَحَف

Roots.

Derivatives.

شارع the highway.

إيمان the faith.

شرع law, justice.

شرعية legal.

شروع beginning.

شرح opened, explained,
declared.

تشریح declaration, ex-
position.

شرح explanation.

شرط he stipulated, made con-
ditions.

شرايط conditions, arti-
cles.

شرف he was noble.

أشرف more, or, most
noble.

تشریف honoring, the
honor.

شریف noble, holy.

مشرف honored.

شرف nobility.

شرق he arose.

شرقي eastern.

شرك he was companion,
sharer.

مشاركت society, cor-
respondence.

شع he scattered in streams,
rays.

شعاع lustre.

شعر he knew, perceived, un-
derstood.

Roots.

Derivatives.

تأثير influence.

تأثر he hurt, affected,
it affected him.

شغب violent.

شغل he was busy.

تجهد exertion.

تجهد occupation, study.

تجهد unemployed.

شغل he was vexed with
pain.

شفقة clemency, in-
dulgence.

مشفقة compassionate,
kind, firm.

شفا he gave medicine, he re-
sulted to health.

شفا a remedy, medicine.

شكر he gave thanks, he prais-
ed.

شك praise.

تشكر thanksgiving.

شكا he complained.

شكايت a complaint,
accusation.

شك he doubted.

شك doubt.

شم it smelt.

شامه fragrant.

شمم smell.

شمس it shone by the light of
the sun.

شمس the sun.

شمال it turned toward the
north.

E e

شمالی

Roots.	Derivatives.
سمع	he heard, listened.
استماع	hearing.
سمع	hearing.
سماع	ears.
سبت	he proceeded to some thing, he conjectured.
سبات	marks, signs.
سند	he trusted, depended.
مسند	a kind of throne.
سند	a grant, confirmation.
سنة	he existed many years.
سنة	a year.
سبح	it was manifest, it happened.
سوانكات	events, accidents.
سها	he forgot, neglected, omitted.
سهو	an error, omission.
ش	
شان	he acted, managed.
شان	condition, degree.
شام	it was black and unlucky.
شوم	blackness, unluckiness.
شاك	he pierced, shewed valour and acuteness in war.
شوكت	majesty, pomp, fortitude.
شاق	it excited desire.
شوق	affection.

Roots.	Derivatives.
اشتياق	affection.
مشتاق	longing, full of desire.
شاخ	he grew old, was old.
شيخ	a prelate, doctor, an elder.
مشيخت	prelates, elders.
شار	he collected together. II. he made a signal.
اشارت	a signal.
مشار اليه	above mentioned, (from شار اليه &c.)
II. شبه	he compared.
اشتهاه	resemblance.
شجع	he was courageous, bold.
شجاعت	fortitude.
شجر	he propped. II. he made in the form of a tree.
شجرة	a tree.
شحن	he filled.
مشحون	filled.
شخص	he removed himself, he stood with his eyes fixed.
تشخيص	distinction, distinguishing.
منشخص	appointed, set apart.
شرع	he passed a law, got into the high road, he began, entered upon.

شارع

Roots.

Derivatives.

- سرور joy.
 سرت a throne.
 اسرار secrets.
 سطر he delineated.
 سطر lines, descriptions.
 سطر delineation.
 مسطور written, delineated.
 سعى he proposed, endeavoured.
 سعى diligence, effort.
 سعد he was fortunate, favorable, propitious.
 اسعد most and more fortunate.
 سعوات happiness, good fortune.
 بي سعادتي unluckiness.
 سفل it was of an inferior kind.
 سفال vile, mean.
 سقط he fell, committed an error.
 سقط a fall, stumble.
 سكن he was quiet, he dwelt.
 تسكين pacifying, quieting.
 مسكن habitation.
 مسكون inhabited.
 مساكين the poor.
 سكك he covered with a broader iron or plate.

- سلم he
 Moham.
 اسلام safety.
 تسليم submission.
 تسليمات expression and ceremonial of submission.
 سلام peace, safety, health.
 سلامت preservation from sin, safety.
 سلم peace, safety.
 سلب he seized, plundered, drew to himself.
 اسلوب a method, art.
 سلب he was vehement.
 سلطنت a empire.
 سلسل he joined and chained.
 سلسله a chain.
 سلك he introduced one thing into another, he went the road.
 سلك a series, train.
 سلوك a way, manner, road.
 مسلول travelled, frequented, a beaten path.
 سلك connected.
 سبا he was eminent, he gave a name, he asked himself.
 اسم name.
 سماء of blime.
 سباب heavenly.

Roots.	Derivatives.
زمرة	a multitude, body, assembly.
س	
ساع	III. he bargained for one hour.
ساعة	an hour, a moment.
سار	he walked, travelled.
سبر	travelling out for amusement.
سابر	other, the remaining.
سان	he was master, chief, he presided.
سيد	a chief, lord, a descendant of Mohammed.
سياد	superiority, dominion.
سادات	Lords.
ساق	it went smoothly down the throat.
سوغات	raiments, a present.
سال	he interrogated, he requested.
سؤال	question, demand.
ساس	he managed at pleasure, he subdued by chastising.
سيسان	horse keepers, rooms.
سيف	it had a smell and thus he found it out.
مسافت	distance, journey.
سفر	In the deserts the

Roots.	Derivatives.
سب	guides find out the road by the smell of the ground, hence the use of this word.
سب	he cut, reproached. II. caused.
اسباب	instrument.
سبب	a cause, instrument.
سبق	he went before, excelled.
سبقت	precedence.
سابق	former, preceding.
سبل	dedicated to the common purposes of religion.
سبيل	a way, mode.
سبح	he adored with praise.
سجايي	divine.
سبحان الله	is an expression of admiration.
ستر	he covered, protected.
ستار	covering, a protector.
سجد	he humbled himself, adored.
سجدة	devout, prostrating.
سجدات	prostrations.
مسجد	a mosque, temple.
سر	he was glad. IV. he concealed.

سور

Roots.

Derivatives.

- مرفء quiet, contented.
 رفق he was benign, he favoured, accompanied.
 رفاقت company, society.
 رقب he observed, contemplated, expected. II. guarded.
 رقبه the neck.
 مترقب hopeful.
 رقم he marked, wrote.
 رقم a writing.
 ركن he leaned on, he was firm and constant.
 ركن a pillar.
 ركب he was carried, he rode, he struck with his knee.
 ركاب stirrup.
 مرتكب attempting, engaging in.
 ركب he fixed in the ground (viz. his spear).
 مركز fixed, centered.
 مركز the center.
 رهن he pledged, he was firm.
 رهين a pledge.

ز

- زاد he augmented, it was increased, it exceeded.
 ازديان augmentation.
 تزايد augmentation.
 زابد abounding.

Roots.

Derivatives.

- زوائد superfluities.
 زائد no addition.
 زيد he gave a taste of his wealth, he gave butter to eat.
 زبد cream, the half of any thing.
 زبر he wrote.
 مزبور written, before-mentioned.
 زحم he made tight, he pressed, pushed.
 مزاحمت molestation, opposition.
 مزاحم molesting, obstacles.
 زرع he sowed.
 زراعت agriculture, cultivation.
 زرع cultivated, sown.
 مزروع sown.
 مزارعان fowers, peasants.
 زكا he was pious and just.
 زكوة alms.
 زل he stumbled and fell, he was mistaken and erred.
 زلات error.
 زمن he was impaired by time and age.
 زمان time, an age.
 زم he tied, bound up.
 زمام a bridle, reins.
 زمزم he sung or played.

Roots.	Derivatives.
رَدَّ	he returned, retorted.
تَرَدَّدَ	hesitation, opposition.
تَرَدَّدَات	doubts, objections.
رَسَلَ	he sent a message.
أَرْسَالَ	dispatch, dispatching.
رِسَال	a message.
رِسَائِل	letters, messages.
مُرْسِل	sending, sent, an ambassador.
مُرَاسِلَة	a letter, correspondence.
مُرْسِلِينَ	prophets, apostles.
رَسَمَ	he marked, wrote, prescribed.
رِسْمُوم	customs.
مُرَاسِم	laws, duties, ceremonies.
رِسْمِي	customary.
رَشَحَ	he was moist, wet with sweat.
رَشَاحَات	drops, distillation.
رَشَدَ	he went straight, proceeded in a good direction.
مُرْشِد	a guide, director.
رَصَدَ	he observed, he expected.
مُتَرَصِّد	expecting.

Roots.	Derivatives.
رَضَا	he was pleasing, was pleased.
رَاضِي	satisfied.
رِضَامَنْد	pleased (from رِضَا & مَند).
مُرْتَضِي	content, agreeable.
مُرْضِي	what is agreeable, pleasure.
رَعَى	he fed, guarded, attended.
رِعَايَة	observation, care.
رِعَايَا	peasants.
رِعِيَّتِي	belonging to the peasantry.
مُرْعِي	pasture, attention, attended, guarded.
رَغِبَ	he inclined, sought, desired.
رَغْبَة	strong desire, favour, affection.
مُرْغُوب	desired, beloved.
رَفَعَ	he raised, elevated.
رَفِيع	affluence.
رَفَعَت	exaltation.
رَافِع	exalting, an exalter.
رَفِيع	eminent.
مُرْفُوع	exalted, honored.
مُرْتَفِع	elevated.
رَفَدَ	he lived easily, quietly.
رِفَاهِيَة	repose.

مُرْفَه

Roots.

Derivatives.

- رأس the head.
 ربايت superiority, do-
 minion.
 راح it smelt and stunk, rested,
 (Pass. ربح it was blown
 on by the wind).
 راح perfuming, smell-
 ing strong.
 روحاني spiritual.
 راف he was merciful, com-
 passionate, pious.
 رافت pity, favour.
 راح he sought, searched after.
 مرید desirous, willing.
 مراد intention, desire.
 رام he loved, adhered with
 strong affection.
 مراد desire, intention.
 رب he was superior, lord.
 رب lord, master.
 ارباب lords.
 ربا he possessed, presided, edu-
 cated. II. رب
 تربيت education.
 ربط he bound, strengthened.
 ربط tie, obligation, sub-
 jection.
 رابطلة connexion, ce-
 ment.
 ربع it was fourth, the fever
 returned every 4th day, it
 was spring.
 ربع a quarter.

Roots.

Derivatives.

- ارتب he arose,
 II. ارتب.
 ترتيب arrangement.
 مرتبة a step, rank.
 رتب he closed, filled up,
 shut.
 رتب closing, conclud-
 ing.
 رجع he returned, repeated.
 رجوع return.
 مرجوع return.
 مراجعت return, re-
 source.
 رجل he was a man, was
 manly.
 رجال men.
 رحم he pitied.
 رحم pity.
 رحيم compassionate.
 رحيم mer-
 ciful.
 مرحمت compassion,
 favour.
 مرحوم taken into mer-
 cy, deceased.
 مرحوم favours.
 رحل he saddled, he set out,
 travelled.
 رحلت journey, depri-
 ture.
 مراحل journeys, stages.
 رخص it was cheap, he was
 easy, remiss.
 رخصت leave, permis-
 sion.

Roots.	Derivatives.
د ر ك	he prosecuted, attained, reached.
تد ا ر ك	reparation.
اد ر ا ك	comprehension.
دعا	he called out, invoked.
دعا	a prayer, blessing.
دعوات	prayers, blessings.
ادعية	prayers.
دعوى	a law suit, claim.
مدعا	asserting, a prosecutor, claimant.
استدعا	supplication.
مستدعي	petitioning, imploring.
دق	it was subtil, fine, minute.
دقيقة	subtil, a subtilty.
دقائق	subtilties.
دل	he led, directed, pointed out.
دلالة	an argument, demonstration.
دل	he led, directed, pointed out.
دليل	a director, proof.
دلاله	a bawd.
دنا	it approached, it was more base.
دنيا	the world.
دهن	he anointed, he imposed on, deceived.
مداهنه	false.

Roots.	Derivatives.
ن	
نال	he wore a long robe.
ذيل	a train, appendix, sequel.
نر	he beat, reduced to powder.
ذرة	an atom.
ذرا	it dispersed, blew away.
ذروة	the top, summit.
ذعن	he was obsequious, obeyed.
اذعان	submission, intelligence.
ذكر	he remembered, related, recorded.
مذكور	mentioned.
ذل	he was abject, vile, obsequious.
ذلت	baseness.
ذم	he blamed.
ذمه	obligation, duty.
ر	
راي	he saw, knew, was of opinion.
راي	opinion, counsel.
رايت	a standard.
رايان	colours, standards.
راس	he was head, presided, ruled.
بالراس	strenuously,
راس & ال - نب	(from)

Roots.	Derivatives.
خلاف	opposition.
خلا	it was empty and deserted, he retired.
خالي	free, vacant.
خلوت	a closet, retire- ment.
خلد	he lasted for ever.
خلد	eternity.
مخلد	durable, eternal.
خلع	he invested with a robe of honor.
خلعت	investment, a dress.
خمن	he spoke by guess.
تخميناً	by conjecture.
د	
دار	it went round, revolved.
دار	a mansion.
دارين	both worlds.
دور	a revolution, period.
دوران	revolutions, vi- cissitudes.
ادوار	revolutions.
ديار	mansions.
دال	it went round by turns and periods.
دولت	prosperity.
دام	he lasted, continued.
دوام	duration.
مدام	perpetual.
مشتدماً	perpetual.
داح	it was large.
دوحه	a grove.

Roots.	Derivatives.
دان	he gave and took.
دين	faith, religion.
دين	religious.
ديانت	devotion.
دان	(fut. low) he was low, vile.
ديوان	court, council of government, prime mini- ster.
دبر	II. he disposed, instituted, governed, stu- died.
تدبير	council, disposi- tion.
دثر	it was worn out, it was mean, etc. vesture.
دثار	a garment, vesture.
دخل	he entered.
دخل	admission, en- trance.
داخل	entering.
در	she gave milk in streams.
در	a pearl.
درج	he proceeded by steps, folded up.
درجه	step, degree.
درجات	degrees.
مدرج	comprehended, comprehending.
درع	II. he put on a coat of mail.
درعه	a measure about a yard.

Roots.	Derivatives.
خرج	it went out,
أُخْرَاجَات	expenditures.
خرف	he gathered fruit from the tree in autumn.
خريف	autumnal.
خزن	he treasured up, preserved.
خزانة	treasure.
خصّ	he made it peculiar and proper.
خاصّ	pure, peculiar.
خصوصاً	particularly.
خصوصيت	peculiarity.
	intimacy.
خصوص	peculiar, peculiarly ascribed to, deducted.
خصم	he disputed, contended for victory,
خصمائه	hostility.
خسر	he was agitated, was in danger, it came into his mind.
خاطر	mind, intention.
خطير	important, great.
مخاطرة	danger.
خطّ	he drew a line, delineated, wrote.
خط	a line, stripe, writing.
خطوط	letters.
خطه	a boundary, territory.

Roots.	Derivatives.
خطى	he erred, committed a crime.
خطا	or an error.
خطيه	faults, errors.
خطب	he assembled. III. he addressed.
خطاب	an address.
خلص	he was pure, free.
إخلاص	fidelity.
خالصه	the pure part, pure.
خالصة	the purest part, purity.
خلوص	affection, purity.
خلاص	liberty.
مخالصة	fincerity, affection.
مخلصان	friends.
خلق	he formed, created.
خلق	people, the creation,
اخلاق	qualities.
خلائف	people, creatures.
خالق	the Creator.
خلّ	it was diminished, spoilt.
تخلّل	evasion, subterfuge.
خلف	he succeeded in turn. III. he opposed.
تخلف	opposition, delay.
خلاف	succession.
خلاف	

Roots.

Derivatives.

- حكاية a relation, narra-
tion.
حلف he swore. II. he
bound him by an Oath.
حلفه
حل he halted, halted at an
place, he was lawful.
حل dissolving, loosing.
difengaging.
محله a place, station,
district.
محله a halting place,
encampment.
حمد he praised.
حمد praise.
حميد commendable.
حما he protected with a guard.
حمايت protection.
حي he was a shamed, he
lived.
تحيت salutation.
حير he was astonished, agita-
ted.
حيرة astonishment, per-
turbation.
حيراني astonishment,
distress.
حيران astonished, dis-
turbed.

Roots.

- خار
بالخير
الخار
اختيار liberty, choice.
خيريت welfare.
مختار free, arbitrary.
choosing, choice.
خال he was vain from flattery.
خيال imagination, fan-
cy.
خان he deceived.
خبانت perfidy.
خاف he was afraid.
مخوفه dangerous;
خبر he knew.
خبر intelligence.
اخبار news.
مخبر announcing, com-
municating.
ختم he sealed, concluded.
ختم conclusion.
خجل he was confused with
shame.
خجالت shame.
خدم he served, attended.
خدمت service, em-
ployment, office.
خدمات service.
خدام servants.
مخدومه served, obey-
ed, mistress.

INDEX.

Derivatives.	Derivatives.
حاشا he had a large retinue. حشيت possessor حشا he filled up, covered. حشومنها she was full of the same as she departed on the day from من from it, and حشا حصل it remained over and above, was clear. حصول acquisition. خاصات revenges. حاصل produce. تحصيل collection, re- venue. محصول produce, har- vest, revenue. حصن it was fortified. حصن fortification. حصين fortified. محصون fortified. حص he divided the hair, here and there. حصه a portion, part. حضر he was present. حاضر present, at hand. محضر appearance, sum- mons. حضرت presence, ma- jesty. حضور presence. حظ he was happy in plenty. احفظا delight.	حظا glad. حفظ preserved. حفظ protection. حفيظ a protector. محفوظ protected. حذاق it happened, he was cer- tainly satisfied rightly. حق truth, right. حقيقت reality, cer- tainty. حقاً really. حقوق rights, duties. حقايق the particulars, circumstances. حقيقي true. تحقيق confirmation, certainty. تحقيقات truths. حقر it was contemptible. حقير contemptible, mean. حكم he governed. حكم authority, com- mand, decision. استحكام confirmation, حاكم a prince, judge. حكّام magistrates. محكمة a tribunal. محكم strengthened, confirmed. حاكا he related, reported. حكايات

Roots. Derivatives.

- حَكَمَ judge.
 حَجَّ he intended, took steps,
 set out for Mecca, disput-
 ed, opposed.
 حُجَّت proof.
 حُجَّت intervened, separa-
 ted, kept out.
 حِجَاب porters,
 حَد he fixed bounds.
 حَد a limit.
 حَدُون boundaries.
 حَدَث it was new, it happen-
 ed.
 حَوَادِث news, accidents.
 حَوَائِث events.
 حَرَم it was prohibited.
 حَرَام prohibited.
 احْتِرَام veneration.
 حَرَم prohibited, a con-
 dant.
 مَحْرَمَان confidants.
 حَرَف he changed, inverted.
 حَرْف a letter of the al-
 phabet.
 انْحِرَاف deviation.
 حَرَك he denied his debt, II.
 raised commotion.
 تَحَرُّل commotion,
 disturbance.
 مَحَرَّ moving, pro-
 moting.

Roots. Derivatives.

- حَرَّ he was hot from
 a fever. he wrote cor-
 rectly.
 تَحَرَّر writing, dis-
 cussion.
 حَرَّان foribes, writers.
 حَرَص he desired greedily.
 حَرَص greed.
 حَرَس he guarded.
 مَحْرُوس guarded. (gar-
 risoned, fem ..)
 مَحْرُوس sb. (ma/c.)
 حَرَن he was grieved.
 احْزَان grief.
 حَسَن he was beautiful, good.
 حَسَن goodness, beauty.
 حَسَنَة a benefit, reward.
 احْسَن more, and most
 beautiful.
 مَسْتَحْسَن approved,
 laudable.
 حَسَد he envied.
 حَاسِدَان enemies, en-
 vious people.
 حَسَب he computed, conf-
 dured.
 حَسَب a computation,
 account.
 حَسَاب a calculation.
 حَسَابِي reputable, e-
 steemed, fullcient.
 مَحَاسِبَان accomptant,
 calculators.

Roots.	Derivatives.
جهر	he collected.
جمهور	the public.
جمع	he collected, assembled together.
جمع	a collection.
جمع	collected.
جماعة	an assembly.
جمعيت	collection, re- c. collection.
مجموعه	a collection.
جمع	collected.
جماعة	an assembly.
جمعت	collection, re- collection.
مجموعه	a collection.
جنس	it ripened, III. it was of the same kind.
جنس	a kind, fort.
اجناس	kinds.
جنب	he removed to a side, declined.
جانب	a part, side.
جنا ب	majesty, highness.
اجتناب	shunning.
حايين	on both sides.
جنوبى	southern.

ح

حال	it passed by, existed a cer- tain time, was running, was changed. III. he com- mitted.
حال	the state, the time present.

Roots.	Derivatives.
احوال	circumstances, particulars.
تحويل	charge, trust.
حواله	charge, depart- ment.
حيله	fraud.
محال	a place, station, district.
محال	an impossibility, nonentity.
محتاجه	a procurefs.
حاج	he had need.
احتياج	necessity, need,
حاجت	necessity.
ما يحتاج	what is want- ed; from ما what, and
حاج	
حاط	he guarded, observed.
احتياط	caution.
حان	it was the time.
احيانا	some times.
حب	he raised to feed.
حبوبات	grain, corn.
محبوب	beloved, the mistress.
محبان	lovers.
محبت	love, affection,
حبل	he entered into league.
حبل	a rope, ligature, league.
حتم	he pointed out, passed judgment.

Roots. Derivations.

جان he was liberal.

جون liberality.

جبل he formed, created.

جبلى innate.

جبن *vid.*

الجبى the forehead.

جك he was great in dignity, he struggled, exerted. III. it was new.

جد a forefather, grandfather.

اجدان forefathers.

جد an effort, labour, struggle.

مجدد renewed.

جري it flowed, came forth, happened. III. he agreed.

جريان flowing.

جاري flowing.

مجرأ introduction, a visit of respect, tract, channel.

خرب II. he tried and proved. *vid. G.*

جربانه a certain measure, quantity of corn, &c.

جرن he tore away, separated.

مجرن bare, only, single.

مجردان solitary.

جرم he committed a fault.

لاجرم undoubtedly, from

Roots. Derivations.

لا

جزا he

جروي

جزل he cut, distributed.

جزل

جس

جسس

جسر

جسارت

جل

جلال

اجلال

جل

جلال

جل

جلالت

جلا

جال

انجال

جلس

جليس

مجلس

جل

تجل

جلال

جبل

جبل

جبل

جبله

جملكي

مجملي

جمهر

he touched, tried to feel, explored.

inquiry, search.

he dared, was bold.

presumption, audaciousness.

he was illustrious.

majesty.

splendor.

glory.

grandeur.

it was clear, manifest.

desertion, forsaking.

brightness.

he sat in company.

companion.

assembly, company, council.

he was beautiful, elegant, and becoming.

accumulation, abundance.

beauty.

beautiful.

the whole.

the whole.

a summary.

Roots.	Derivatives.	Roots.	Derivatives.
	بقايا balances.	تجر	he carried on trade.
	بی باق without balance.	تجار	merchants.
بلد	he staid, dwelt.	ترک	he left, deserted.
بلده	a city.	ترک	desertion, neglect.
بلدان	cities.	تم	it was whole, finished.
بلغ	he arrived at maturity, reached his end.	اتمام	completion.
بلیغ	efficacious, numerous, mature.	تم	termination.
بلغا	the eloquent.	تمام	conclusion.
تبلیغ	promoting, forwarding.	ث	
مبلغ	a sum, the amount, product.	ثبت	he stood, was fixed. II.
مبالغه	exaggeration, struggle.		he ratified, confirmed.
بلا	he tried, experienced.	ثبتي	a writer, notary.
بلیات	misfortunes, trials.	ثرا	it was large and numerous.
بنا	he constructed.	ثربا	the pleiades.
ابن	a son	ثمر	it bore fruit.
ابن	pro	ثمره	fruit.
بنیان	a foundation.	ثني	he bent, doubled, repeated, was second.
مباني	fabricks.	ثنا	praise.
بهمج	he exhilarated, was joyful.	ثانياً	secondly.
بھجت	joy, gladness.	ج	
بھ	he surpassed, excelled.	جاز	he went, passed, it was allowed.
باهر	surpassing, superior.	اجازت	permission.
ت		تجاوز	excess.
تبع	he followed, imitated.	تجویز	permission.
متابعیت	obsequiousness, submission.	جایزه	consent, gift.
		جاب	he brought.
		جواب	answer.
		مجیت	consenting, answering.

Roots.	Derivatives.
	بيت house, abode.
	بيوتات revenue from houses.
بان	he ex-illed, it was separate and distinct, manifest.
بين	between; from
في	in, ما what, and
بان.	
باص	it was superior in whiteness.
بيضا	bright
بدا	he began.
ابتدا	the beginning.
بدر	he hastened.
بدر	the full moon.
بدع	he began, invented.
بدعت	a novelty, invention.
بدائع	new.
بدل	he changed, substituted, altered.
مبدل	changed.
بذل	he presented, gave munificently.
مبدول	bestowed.
برم	he was fatigued.
ارام	troubles.
برا	he created.
باري	God the creator.
برايا	vassals, subjects.
بر	he was pious.
ارار	the pious.
برك	he fell on his knee. II.

Roots.	Derivatives.
	he prepared for a blow.
	مباين, separate.
بسط	he dilated, extended.
بسط	extension, expansion.
مبسط	spread.
انبساط	gladness.
بشر	he rejoiced.
بشر	a mortal, man.
بصر	he saw.
ابصار	
بضع	he cut out.
بضاعت	a stock, capital, part, lot.
بطن	he struck in the belly, he penetrated, lay in.
بداون	interior part.
بعث	he arose.
باعث	the cause.
مذبعث	the origin, first.
بعض	he divided into parts.
اعضى	a part, some.
بعد	he was distant.
بعد	after, afterwards.
بعيد	distant.
بغا	he transgressed. was insolent, fought, required.
باني	an originator, re-
كبابندى	as was re-
بغا	quired, from.
بقا	as survivor, remained.
باقى	remaining.
بقا	remainder, balance.
يعبأ	

Roots.	Derivatives.
ارض	lands.
ازل	he suffered extreme poverty.
ازل	eternity.
ازي	it was applied and contained.
موازي	extent, parallel, equivalent.
اس	II. he laid the foundation.
اساس	foundation.
اصل	it was rooted.
اصل	the root, origin.
استيصال	eradication.
اصلا	by no means.
افق	he went thro' the world.
افق	the horizon.
آفاق	quarters of the globe.
افت	he averted (but perhaps from قات he died) he passed
آفت	calamity.
اله	he adored.
الاد	God, the deity.
الوهاب	deity, divinity.
الهي	divine.
الم	he was in pain.
الم	grief.
امر	he commanded, ordered.
امر	affair, mandate.
امرا	princes.
امارت	nobility.
امور	affairs.

Roots.	Derivatives.
ما مور	ordered, determined.
امن	he was secure.
امان	safety.
امين	protector, guardian.
امن	security.
مامون	secured.
مومن	faithful.
امل	he had hope.
مامول	expectation, hope.
انس	he used, frequented, became familiar.
مونس	companion, friend.
اوس	he presented, he repaid, made returns.
مواس	society, clan, fellowship.
اول	he went before.
اول	the first.
اهل	he married, had a family.
اهل	people.
اهالي	inhabitants.
ب	
باب	he was porter.
باب	a gate.
ابواب	gates.
بال	he made water. v. G.
بال	the heart.
باع	he bought, sold, bargained.
بايع	the seller.
بيع	sale.
بات	he staid during the night.
بيت	

I N D E X

<i>Roots.</i>	<i>Derivatives.</i>
أب	He returned.
مأب	the place of return.
آل	he returned, arrived, became, went before, preceded.
أياالت	dominion.
مآل	the center, place of return, resource.
آل	family, relations.
آل	he was firm, robust, powerful.
تايد	affiance.
تايدات	aids.
أبه	he recollected, he honored.
أبهت	splendor.
مباهي	glorious, proud.
مباهات	glory, pride.
أبا	he was father.
أبو	father.
آبا	fathers.
أبد	he stood, subsisted.
أبد	eternity.
أتحف	II he gave, presented.
تحفه	a rarity.
تحايف	rarities.
أثر	he made one thing follow another. II. he made an impression.

<i>Roots.</i>	<i>Derivatives.</i>
أثر	a sign.
آثار	signs.
أبشار	presenting, chasing.
تأثير	impression.
ماتر	signs, marks.
مؤثر	efficacious.
أجر	he gave a reward.
أجر	a reward.
أجاره	a farm, lease.
أخر	he delayed.
آخر	the end.
أخا	he was brother, friend.
أخوت	fraternity.
أخوي	fraternal.
أدى	it become more. II. he caused to become, to be performed.
أدا	performance.
أدب	he invited to eat, was polite.
تأديب	correction.
أدب	politeness.
أدم	he was tawny, brown.
آدم	a man.
أرّج	II. he marked the line, dated.
تاريخ	a date.
أرض	he made it like the earth, 't abounded with grass.

أراض

THE FORM OF REQUEST.

FORWARD this for the gracious ~~perusal~~ of the dependants of eminence and trust.

LET the respectable dependants of my fortunate Father open this.

LET this be honored by the perusal of my dearest Brother my Protector.

FORWARD this letter to my excellent, fortunate, and happy Brother.

LET this letter be dignified by the honor of the respectable perusal of my Father, whose shadow be extended.

FORWARD this letter to the honorable perusal of the servants of the asylum of friendship and affection.

FORWARD this letter to the house of A. B. in the City of Kabul, and in the district of Haji Mohammed.

FORWARD this address for the perusal of the beloved and honored lady my Mother, in Lahore.

FORWARD this letter to the Reverend Shaikh Abdulla in the City of Sirhind.

FORWARD this affectionate epistle of the slave of the Court A. B, to the refuge of friends, the asylum of kindness.

THE END.

بمطالعہ کرامی ملازمان، رفعت و وزارت پناه رسانند

ملازمان، مخدومی قبلہ گاہی خدایکانی فتح نمایند

بمطالعہ اخوی اعزیز ملازی معزز باد

این صحیفہ بدست برادر ارجمند سعادت یار از عمر
بر خوردار رسانند

این صحیفہ بشرف، مطالعہ مخدومی قبلہ گاہی مدظلہ
مشرف باد

این مکتوب، بمطالعہ شریف خدام، محبت و
مودت پناه رسانند

این نامہ در بلده کابل در محله حاجی محمد بنحاه
فلان رسانند

این عریضہ بدست والده صاحبہ مشفقہ مکرمه در لاهور
رسانند

این کتابت بمشیخت پناه شیخ عبداللہ در بلده
سرهند رسانند

این اشتیاقنامہ بندہ در گاہ فلان محبوبان ملازی عطف و
پناہی رسانند

تمام شد

THE FORMS OF ~~WEEKLY~~ ^{WEEKLY}.

Whoever has had any intelligence of this affair, let him for the sake of God write his evidence, or cause it to be written ; that he may not be deprived of his reward.

A CERTIFICATE of having served.

THE Certificate of Mohammed Khan and his troops is this: That from the beginning of the Month of Mohurrum ul heram of the year 1100, to the expiration of the Month Saffir of the same year, the said Khan, together with his followers, have been along with me on the service of Government. Let the royal Diwans give that body an assignment for their wages agreeable to the establishment of Government.

THE ADDRESSES of Petitions.

LET the servants of the Heavenly Palace present the Arizdasht of the slave Hashim to his most sacred Majesty.

LET them who stand at the foot of the imperial and alchymical throne present the Arizdasht of the slave Mozaffer.

The ADDRESSES of Letters.

LET it be dignified by the honor of the perusal of the fortunate and friendly Nabob, A. B.

LET it be honored by the perusal of the good, illustrious, and elevated Nabob, A. B.

هرکس که از این واقعه اطلاع داشته باشد عند الله
کوبای خود بنویسد یا بنوشتن اجازت فرماید که از
ثواب بی بهره نباشد

تصدیق حاضر

تصدیق باسم محمد طاهر و جلاله او آند من ابتدای
غره شهر محرم الحرام سنه ۱۱۹۱ لغایت آخر ماه
صفر سنه الیه خان مذکور مع جماعه خود همراه بنده
درگاه در خدمت پادشاهی حاضر اند دیوانیان عظام
پایانه آن جماعه را موافق ضابطه سرکار خاصه شریفه
پیشخواه نمایند

سرنامهای عرایض

سرنامه عرضداشت

عرضداشت بنده هاشم باریافتگان درگاه عرش
اشتباه بعرض اقدس آعلی رسانند
عرضداشت فدوی مظفر استادانی پایه سریر خلافت
مصیر کیمیا تاثیر بلذرا اند

سرنامه مکتوبات

شرف مطالعه نواب اقبال آثاری محبوبان ملاذی
فلان مشرف باد

بعز مطالعه نواب مستطاب فلک جناب آصف
جایی فلان معزز باد

AN APPLICATION for additional Allowances.

WHEREAS the world-subjecting and intelligent Māndate directed to the least of your slaves arrived, requiring that, whoever of the servants of Government in the ~~empire~~ should serve properly, and whose ~~services~~ should appear, having studied his advancement accordingly, I should represent it at your Heavenly Palace. Now as Khojeh Mohammed Hussain has performed every kind of laudable service, and keeps up more men than the establishment; and your servant is a well-wisher of Government, having therefore proposed for him an addition of two hundred rupees pay and fifty horse, so that the whole, including the original number and the augmentation, may be seven hundred rupees and three hundred horse, I am hopeful, that, if it meet with your consent, the royal Diwan will cause it to be confirmed agreeable to your sacred command.

A Summons.

I THE injured slave Abu'lkehr son of Abdurreheem the Koraisian, petition and call for evidence on this account, that Khojeh Gheas, without any lawful authority, has, by force and violence, taken possession of a Garden belonging to me in the village of Syid-poor; and has put my brother Sheikh Ahmed to death: and, when he formed a design of murdering me, I fled and escaped with my life.

E b

Whoever

تجویز نامه

چون حکم جهان مطاع آفتاب شعاع بنام کمترین
 بهشت شرف و بهشت کس از بندای درگاه
 والا در این صوبه است نماید و دولت
 خواهی از او ظاهر شود فراخور آن تجویز اضافه او
 نموده بدرگاه فلک اشتباه معروض دارد درینولا
 چون خواجه محمد حسن هر گونه خدمات پسندیده
 بجا آورده و جمعیت زیاده از ضابطه نگاه میدارد و
 بنده دولت خواه سرکار است بنابر آن دو صدی ذات
 و پنجاه سوار اضافه او تجویز نموده که بمجلسی از اصل و
 اضافه هفتصدی و صد سوار بوده باشد امیدوار
 است که اگر بمعروض قبول افتد دیوانیان عظام
 مطابق حکم مقدس داخل واقع سازند

محضر نامه

بنده مظلوم ابو الفخیر ولد عبدالرحیم قریشی سوال
 میکنند و اینشهاد میخواهد بر این معنی که خواجه
 غیاث بی حجت شرعی یک قطعه باغ ملک
 مرا که در قصبه سیدپور واقع است بزر و تعدی
 متصرف شده و شیخ احمد نام برادر حقیقی مرا
 بجان کشته و چون قصد کشتن من کرد از آن
 جا گریخته جان خود را سلامت بردم

And agreeable to the Certificate of the Muttiffuddies of the presence, draw your pay Monthly of the hands of the Fotudar of the said Pergunnah considering this as peremptory, make no refusal.

Order for Boats.

THE Order to the Muttiffuddies of the Boatmen of the Ferry is this : Whereas small boats have occasion to cross the water on the business of Government, it is required that they give them no trouble, nor stop them. Let them consider this as positive.

A CERTIFICATE of the Death of a Horse.

THE cause of writing this line is this : They have brought to the office of the Kotwal of the village of Rauipoor the skin of a black horse, with the mark of the stables of Government (which are under the management of Meer Ali, Krori of the Pergunnah of Sam), upon his thigh, which fell down at the Inn of Bazeed Khan, on the 21st of the Month Mohurramul Heram, in the Year 1190. Accordingly many creditable people who were in that inn have given evidence to this effect. Therefore these few words are written as a state of the case.

An

و مایه‌ها را خود را بموجب تصدیق متصدیان حضور از
تحویل فوطدار پر کند مذکور باشد بمقام مستغرق باشند
|| در این باب قدغن داند نورزند

دستک با ستم متصدیان، کشتی

دستک با ستم متصدیان، سلطان، کذا آب آنکه چون
بجهت مهمات پادشاهی بن سویدی با آن روی
آب آمد و رفت دارند باید که مزاحم او نکردند
و معطل ندارند در این باب قدغن دانند

سقط نامه

باعث تحریر این سطور آنکه پوست یک راس
اسب مشکبی بر ران سواری داغ بابت طوید
خاصه مشریه که بعهده و ایتام میرعلی کروری
پر کند سام مقرر است در چبوتره کوتوالی قصبه
رایپور حاضر آورند که بناریج بست و یاغی شده
محرّم الحرام سنه ۱۱۹۱ در سرای بازیدخان سقط شد
چنانچه درینولا اکثر مردم معتبر که در آن سرای
بودند بر صدق این معنی کواهی دادند بنابر آن
این چند کلمه بطریق صورتحال تلمم آمد

تجیه نامه

AN ORDER to a Vakeel.

THE Order to the Vakeel of the said noble Behader Khan is this: The said Vakeel and the Royal Stables are committed to the said Vakeel and care of the said Khan to be reviewed.

AN ORDER to the Officers and Agents of the Royal Household.

THE Order to the Officers and Agents of the Royal Household is this: Whereas the march of the standard of splendor, victory, and prosperity is now determined, whatever necessary conveyance may be required for the Household furniture, having drawn out a list of them, send it to me sealed; that a provision of carriages may be made accordingly.

AN ORDER for a Detachment.

THE Order to Behader Khan with the troops under his command is this: Being ordered to join the illustrious and valiant Mohammed Morad Foujedar of the Pergunneh of Azmatpoor, it is required that having carried your troops with all your stores to him, and having shared with the said person in the duties and fatigues of that service, you deviate not from his command and counsel; and that you pay him due obedience.

دستک بنام

دستک باسم وکیل رفعت شاه بهادر خان
 سپان و اہتمام خان
 مذکور مقرر است حاضر سازند

دستک بنام عمدہ و فعلہ کارخانجات خاصہ شریف
 دستک باسم عمدہ و فعلہ کارخانجات سرکار خاصہ
 شریف آندہ چون در این نزدیکی نہضت رایات
 اجلال فیروزی و اقبال مقرر است آنچه بار برداری
 ضروری بجهت اسباب کارخانجات درکار بودہ
 باشد از روی فہمیدگی نوشتہ مهر خود نمودہ بدہند
 کہ موافق آن سرانجام بار برداری کردہ شود

دستک برای تعیناتی

دستک باسم بہادر خان و جماعہ او آندہ چون شمارا
 ہمراہ رفعت و شجاعت پناہ محمد مراد فوجدار
 پرکنہ غلط پور تعین نمودہ شد باید کہ با جمعیت
 و استعداد تمام خود را نزد او رسانیدہ و از خدمات
 و ترددات آنجا بمشارالہ رفاقت نمودہ از سخن و
 سلاح او بیرون نروند و متابعت او را بواجبی نمایند

AN ORDER of a Court

THE Order of the Court of Justice to Mohammed Morad is as follows: Let him appear to answer to the charge of Sh. Mohammed, that the matter may be decided according to the noble Law: Considerative.

AN ORDER of a Court of Justice.

THE Order of the Court of Justice to Mohammed Morad is as follows: Abdulla, having come into the high Court of Justice, has set forth that he has a lawful claim upon him; which he denies. On seeing this Order let him appear to answer to the charge of the said person, that the affair may be decided according to the noble Law.

AN ORDER from a *Kotwal*.

THE Order to the retailers of the corn-market is as follows: Upon the arrival of this Order let them instantly repair to the Kotwal's Office; and make no delay.

AN ORDER to a *Krori*.

THE Order to the Gomashtchs of the Krori of Khezorabad is this: Having brought along with them the collections and disbursement of the Fotdari of the said Pergunneh for the term of harvest, let them appear at the royal Secretary's Office, and let them not delay.

انشای هرگز

دستک محکمہ قضا

دستک باسم الہدایہ آندہ بر شریف دعویٰ شیخ
 [Redacted] حاضر آمدہ [Redacted] معاملہ بحسب
 شرح شریف [Redacted] باب قدغن داند

دستک عدالت

دستک باسم محمد مراد آندہ عبداللہ بدارالعدالت
 العالیہ آمدہ ظاہر نمود کہ دعویٰ شرعی بہ او دارد
 و او تمردی می ورزد باید کہ بدیدن دستک برای
 جواب دعویٰ مشارالیه حاضر شود کہ معاملہ موافق
 شرح شریف بقطع برسد

دستک کوتوالی

دستک باسم بیوپاریان کنج آندہ بمجرّد رسیدن
 دستک بچو ترہ کوتوالی آمدہ حاضر شوند و اہمال نورزند

دستک برای کروری

دستک باسم کماشتہای کروری خضر آباد آندہ جمع
 و خرچ فوطداری پرکنہ مذکور فصل خریف
 گرفتہ بدفترخانہ اعلیٰ حاضر شوند و معطل ننمایند
 دستک

And (which God forbid) should any such thing happen in any body's territories, he shall be answerable to an account for it. Consider this as a publick Decree. Written on a certain day of a certain Month in a certain year.

IN ORDER to the Factors and Agents of the Royal Chamberlain's Office.

TO the Factors and Agents of the royal Chamberlain's Office. Whereas the superintendancy of the whole of the Chamberlain's department is confirmed and delivered by royal command to the care and trust of the noble Meer Dervaiſh, it is required, that considering the ſaid perſon ſuperintendant and inſpector of that department, they deviate not from his counſel and advice; which in every reſpect ſhall be agreeable to the eſtabliſhment and regulations of Government: and let them obey him as they ought. And it is required of the aforeſaid, that, diſtinguiſhing himſelf by the practice of integrity and fidelity, he perform the duties and functions of that office in ſuch a manner, that nothing better can be conceived. And let the dues of his ſuperintendency be exacted agreeable to the practice of that office. Acting in this buſineſs according to orders, make no oppoſition.

و اگر عیازاً بالله در حدود کسی امری واقع خواهد
شد از جواب آن او بیرون خواهد آمد در این باب
قدغن دانند تحریر فی التاریخ فلان شهر فلان
بسم فلان

دستک باسم عمل و فعله قراض خانه سرکار خاصه شریفه

دستک باسم عمل و فعله قراض خانه سرکار
خاصه شریفه آنده چون حسب الحکم عالی داروغه
قراض خانه کل بعهده و اهتمام سعادت
نصاب میر درویش مقرر و مقوض گشته باید
که مشارالیه را داروغه و صاحب اهتمام آن کارخانه
دانسته از سخن و صلاح او بیرون نروند که هرینه
مطابق ضابطه و قانون سرکار عالی بوده باشد و
متابعیت او را کماینبغی بجآورند و مومی الیه را بایه
که شیوه راستی و دیانت را شعار خود ساخته نوعی
بلوازم و مراسم آن امر پردازد که مزیدی بر آن
مستور نباشد و دستور داروغه خود را موافق
معمول آن کارخانه متصرف شود در این باب
حسب الحکم عمل نموده تناف نوزند

and have given him a discharge, and have no other claim : and if I make any other it will be false. These few lines I have given by way of Certificate, that if necessary there may be evidence.

DECLARATION OF Bondage.

I The deponent, by name and lineage, Ahmed the son of Illahidad, having come into the Court of Justice, make just and legal acknowledgement, that I have, of my free will and accord, agreed to marry Sandil a slave-girl belonging to Khojeh Badderuddcen, and have bound myself his slave ; and during the remainder of my life I shall not dispute my Bondage. These few lines are written by way of Certificate.

CHAPTER VII.

Of writing ORDERS and ADDRESSES, &c.

A Passport.

TO the Gomashtchs, Jageerdars, Chokidars, Guzerbans, and Zemindars on the road to Lahore. Whereas the noble Seyid Murtizi carries by royal orders some household articles for Government, to the Metropolis of Lahore, it is required that, being duly attentive, they conduct him through their territories in safety ; and in no respect allow him to be neglected.

And

و لادعوی نوشته دادم و دیگر دعوی ننمایم و اگر
دعوی ننمایم در دفع باشد این چند کلمه بر سیل
سند نوشته داده شد که عند الحاجة حجت باشد

خط بند

در محله شهر قندهار اقرار صحیح شرعی نمود
منجبه باسم و نسب خود احمد ولد الہداد بر
این محمد که صندل نام کنیزک ازان خواجہ
بدرالدین را بطوع و رغبت خود بزنی قبول کردم
و خط غلامی نوشته دادم مابقی عمر از بندگی و غلامی
ایشان عذر نیارم این کلمه بطریق سند نوشتہ
داده شد

باب ہفتم

در نوشتن دستک و سرنامہ خطوط و غیرہ

دستک راہداری

دستک باسم کماشتہائی جاگیرداران و چوکیداران
و گذر بانان و زمینداران راہ لاہور آنکہ سیادت ماب
سید مرتضی اسباب بعضی کارخانجات سرکار خاصہ
شریہ حسب الحکم اشرف اقدس بدار السلطنت
لاہور می برد باید کہ ہوا جی خبردار بودہ از خودہ خود
مسلمت بگذرانند و بیچ وجہ معطل نہارند

do engage that Jemal Khan son of Kumal Khan, being admitted upon my security into the employment of the servants of the powerful and fortunate Maeran Saheb, and paid his wages, shall be steady and diligent in the service; and shall not absent himself without permission. If he shall ever abscond without leave from the Muttissuddies of Government, I shall produce him: and if I do not, I shall answer for him according to engagement. I have given these few lines, that hereafter there may be proof. Written on the 22nd of the Month Rubbiulawill, in the 1190th Year of the flight.

A DISCHARGE from Slavery.

I THE Informant, by name and pedigree, Abdirroof, the son of Khan Mohammed, having come into Court, make just and legal declaration, that I have set at liberty Bukhtyar, a slave of copper complexion, middle size, sound in limb, and who is my own property; and have given him his discharge, that wherever he chooses he may be at his own disposal. And after my death none of my heirs have any right to him. Written on a certain date.

The DISCHARGE of an Accompt.

IT is represented by this writing, that I, A. B. have settled and received every claim I had on account of my public and private transactions with Khojeh Ke-reeemdad the son of Ahmed,

and

اقرار میکنم بر این وجه که جمال خان، ولد کمال
 خان بزامنی بنده در سرکار بندگان، سیادت و
 اقبال پناه میران صاحب نوبکر شده و علوفه خود
 گرفته در خدمت قیام و اقتدار نماید و بی رخصت
 بجای دیگر نرود. اگر الحال بی رخصت
 مستدیان سرکار برود حاضر کنم اگر حاضر نکنم از
 عهد جواب آن برآیم این چند کلمه خط ضامنی
 نوشته دادم که ثانی الحال حجت باشد تحریر
 فی التاریخ، بست و دویم، شهر ربیع الاول سنه
 ۱۱۹۱ هجری

خط آزادی

در محکمہ قضا آمده اقرار صحیح شرعی نمود منبر
 باسم و نسب خود عبدالرؤف ولد خان محمد
 بر این جمله که بختیار نام غلام سبز قام میانه قد
 سلیم الاعضا که خاص ملک من است آزاد کردم
 و خط آزادی دادم که هر جا که خواهد بطور خود باشد و
 بعد از فوت من هیچکس از وارثان مرا بروی
 حقی نیست بتاریخ فلان تحریر یافت

خط فارغی معاملہ

غرض از این نوشته آنکه منده فلان ام انچه دعوی
 حساب معاملہ کلی و جزوی بخواه کریم داذ ولد
 احمد دایم فهمیده کرتیم

and shall pay the said sum to the said Khan yearly ; and shall make use of no pretence or evasion. And, which God forbid, should a calamity from the weather fall upon the said land, after proper investigation, let a deduction be made. These few lines I have written that there may be proof. Written on the 12th of the Month ~~Saffir~~ ~~Reeb~~ ~~Reeb~~ in the 1144th of the flight.

A Bond of Security.

THE cause of writing this is, that whereas Shaikh Abdulla, son of Rcheeniabad, is appointed to the revenue business of the good and illustrious Nabob, I Kerimulla, son of Shemsuddeen, have spontaneously and voluntarily appeared as his Bondsman ; that if he absent himself without the permission of the Nabob's agents, I shall cause him to appear : and if I do not, that I shall be responsible according to my engagement. These few lines I have written by way of Certificate, that if there be any occasion there may be proof. Written on the 12th of the Month Saffir, which may God terminate in happiness and prosperity, in the Year 1190.

A Bond of Security.

THE purport of this writing is this : I Milk Mohammed son of Ebraheem, resident in the Metropolis of the Empire, Lahore,

که مبلغ مذکور را در سال تمام سرکار خان
مزبور برسانم و هیچ عذر و حیل نیارم اگر عیاذاً
بالله آفت سماوی به اراضی مسطور روی دهد بعد
از تحقیق مجرا بلیرم این چند کلمه بر سبیل سند
نوشته دادم که ثانی الحال حجت باشد تحریر فی
التاریخ دوازدهم شهر ذی الحجه سنه ۱۱۴۲ هجری

خط ضامنی

باعث تحریر آند پون شیخ عبداللہ ولد رحیم داد
بواسطه معاملہ عالی سرکار نواب مستطاب
معنی الثاب مقرر گشته منہ کرم اللہ ولد شمس
الدین ام بطوع و رغبت خود حاضر ضامن او شدم
کہ اگر موسمی الیہ پی رخصت رکلائی ایشان جائی
برود بنده او را بلاعذر حاضر کرده بدهم و اگر حاضر
نسازم از عہدہ جواب او برآیم این چند کلمه
بطریق سند نوشته دادم کہ ثانی الحال حجت باشد
تحریر فی التاریخ دوازدهم شهر صفر ختم اللہ باخیر
و الظفر سنہ ۱۱۹۱

خط ضامنی

غرض از این نوشته آند منہ ملک محمد ولد
ابراہیم متوطن دارالسلطنت لاہور ام

اقرار

and have received the said sum into my hold and possession. If any person shall afterwards claim it, it will be false. These few lines were publicly written in Court by way of Certificate.

A BOND for Money Borrowed.

THE purport of this writing is this : That I Ahmed, the son of Sadeeki, have received from Khojeh Rukhtawer the sum of one hundred Shahjehani Rupees, present currency, for the space of two Months, free of interest, and have got it into my possession ; on this condition, that after the expiration of the term of payment I shall return it without putting off, whenever he shall demand it ; and shall make use of no evasion. I have written these few lines of my own free will and accord by way of Certificate, that in case of need there may be evidence. Written on the 17th of the Month Shabaan ul maazim, in the 1190th Year of the flight of the Prophet, with whom be the peace and blessing of God !

A LEASE for a Village.

THE intention of writing these lines is this : I Ali Mohammed, the son of Shebuddeen, have taken in farm the village of Sulimpoor belonging to the Pergunnah of Fereedabad, from the agents or the eminent Meer Khan, to whom it is given for a Jageer, for the sum of five hundred current Rupees ;

و مبلغ مذکور در قبض و تصرف خود آوردم اگر
ثانی الحال کسی دعوی نماید باطل باشد این چند
کلمه بر سیل، سند در محکم شریعت، غرّا، بتلم آمد

تمسک قرض

غرض از این تحریر آنکه منته احمد ولد محمود صدیقی
ام مبلغ یک صد روپیّه شاه بهانی رایج الوقت
از مال، خواجه، بختاور بوعده دو ماه بطریق، قرض،
حکم گرفت و در تحت تصرف خود آوردم بشرط
آن که بعد از گذشتن میعاد هرگاه طلب نماید
بلاعذر ادا نمایم و هیچ حیل در پیش نیارم این
چند کلمه بر سیل، حجت بطوع و رغبت نوشته
دادم که عند الحاجة حجت باشد تحریر فی التاریخ
هند، شهر شعبان المعظم سنه ۱۱۹۱ هجری، نبوی
حای الله علیه و سلم

تمسک اجاره موضح

مقصود از تحریر این سطور آنکه منته علی محمد
ولد شهاب الدین ام موضح، سلیم پور معمول، پرکنه
فرید آباد که بجاگیر رفعت پناه میرخان مقرر است
از وکایای ایشان بمبالغه پانصد روپیّه رایج الوقت
بطریق، اجاره گرفت

A CERTIFICATE of the Sale of Slave Girl.

THE occasion of writing these lines is to certify, that I Ali son of Nizam, resident in Jalore, make just and legal declaration to this effect: That of my own free will and accord I have disposed of and sold to Mohammed Rahim, a slave Girl, supposed to be three Years of age, for the sum of twenty Akberi Rupees present currency; and having received the said sum have given a receipt; that if any person should again make a claim or demand on this account, I may be responsible, and give him satisfaction. These few words I have given by way of Certificate, that in case of need there may be evidence. Written on the 29th of the month Saffirulmuzaffir, (may God bring it to an end in happiness and success) in the 1190th Year of the flight of the Prophet. .

A CERTIFICATE of the Sale of a Garden.

THE deponent, by name and lineage Bazeed, the son of Fereed, the son of Daood, the son of Abdurreheem, make just and legal affirmation and acknowledgement, that I have sold to Khojeh Kereem the son of Mian Hashim, for the sum of two hundred Shahjehani Rupees, a piece of garden ten Begas in extent; with four walls built of burnt bricks, and two hundred trees of Mangoes, Mulberries, Limes, Plums, and Dates, which came to me by inheritance from my father;

and

خطر بیع برده

باعث تحریر این سطور آنکه منک علی ولد نظام
متوطن جالور ام اقرار صحیح شرعی مینایم بر
این صورت که یک کنیزک تحمیناً سال بمقابلہ
مبلغ بست روپیہ اکبری رایج الوقت بطوع و
رغبت خود بدست محمد قاسم بیع کردم و فرو ختم
و مبلغ مذکور گرفته نوشته میدهم که اگر ثانی
الحال کسی در این باب دھوی و سخی نماید
جواب کویم و خاطر نشان کنم این چند کلمہ
بطریق سند نوشته دادم که عند الحاجت حجت
باشد تحریر فی التاریخ بست و نہر ماہ صفر المظفر
ختم اللہ بالخیر و الظفر سنہ ۱۱۹۱ ہجری نبوی

تمسک فروخت باغ

اقرار کرد و اعتراف صحیح شرعی نمود منجبر باسم
و نسب خود بایزید ولد فرید ابن داؤد بن
عبدالرحیم کہ یک قطع باغ موازی دہ بیلہ زمین
مع چار دیوار تعمیر یافته پنخست بخت و دو صد
اشجار از قسم انہ و توت و لیمو و کنار و نخل
کہ میراث از پدر ما رسیدہ بود بعوض مبلغ
دو صد روپیہ شاہجہانی کہ نصف آن یک صد باشد
بدست خواجہ کریم ولد میان ہاشم فرو ختم

“and was my exclusive right, without the participation of any other person : and have received the said sum into my hold and possession.” The neighbours Rijibi and Futtoo have testified, that that house was the estate and inheritance of the said seller ; and Shaikh Abdulla, son of Shaikh Abdulkereem, has engaged, that if any other heir appear and present a claim, ~~he will be~~ responsible. These few words were written in the court of Justice, that in case of need there may be proof, on the 29th of the Month Mohurrum-ulheram, in the 1190th Year of the flight of the Prophet, with whom be the peace and blessing of God !

A CERTIFICATE of the Sale of a Slave Girl.

KHOJEH Abdulla son of Khojeh Mohammed, being of age, and in full possession of all his faculties, affirms and declares to this effect: “I have sold to Meer Dervash Mohammed, son of Mohammed Morad, a slave girl named Gulbehar, of a copper complexion and middle size, with grey eyes, high nose, joined eyebrows, and both her ears pierced, topped out twenty years of age, for the sum of twenty current Rupees, one half of which is ten ; which sum I have received ” These few lines were drawn out in Court by way of Certificate, on the eleventh of the Month Zeekkadeh.

و بلا مشارکت، خیري در تصرف مالکانه من بود
 بعوض، مبلغ، یک هزار روپيه شاهچاهاني رایج
 الوقت بوزن، یازده ماست بدست، خواجہ محمد ولد
 خواجہ بایزید فرو ختم و مبلغ، مذکور در قبض و تصرف،
 خود آوردم بمسایه باسم، اچھی و فتو کواپی دادند
 که آن خانہ ملکی و موردی، بایع، مذکور بود و
 شیخ، عبداللہ ولد، شیخ، عبدالاریم، جدا نمود که
 اگر ثانی الحال وارث، دیگر پیدا شود و دعوی
 کند او از عہدہ جواب، آن برآید این چند کلمہ
 در محکمہ شرع، شریف، بنام آمد کہ عند الحاجت
 حجت باشد بتاریخ، بست، نهم، شهر، محرم الحرام
 سنہ ۱۱۸۱، ہجری، نبوی، صلی اللہ علیہ و سلم

خط فروخت، کنیزک

اقرار کرد و اعتراف نمود خواجہ عبداللہ ولد خواجہ
 محمد در حالت، نفوذ، جمیع تصرفات بر این وجہ
 کہ یک نفر کنیزک کل، بہار نام، سبز قام میانہ قد
 میس، چشم، بلند، بینی، پیوستہ ابرو در ہر دو
 گوش، سوراخ، تھمینا، بست سالہ بعوض، مبلغ،
 بست روپيه رایج الوقت کہ نصف، آن دہ روپيه
 باشد بدست، میر درویش، محمد ولد محمد مراد
 فرو ختم و مبلغ، مذکور در تصرف، خود آوردم این
 چند کلمہ بطریق، سند در محکمہ شریعت، غرا، بقلم
 آمد تحریر فی التاریخ، یازدہم، شهر، ذی التعدہ، خطہ

the most precious of the progeny of the chief of the prophets, Miran Jew, be ever under the care of the Protector ! As I yesterday presented an address to you on some affairs of consequence, I am hopeful that in the management of them you will shew me your illustrious favor ; for it will lay me under an obligation. Confiding in your kindness and benevolence, I have given you this trouble. May your days be happy !

CHAPTER VI. *Of Instruments and Contracts of Law.*

A CERTIFICATE of the Sale of a House.

THE deponent, by name and lineage Khojeh Kerim-ulla, son of Khojeh Shehab ud deen, son of Abdulla the Koraishtian, maketh affirmation and legal acknowledgement to this effect : “ That I have sold to Kho-
 “ jeh Mohammed the son of Khojeh Bazeed, for the
 “ sum of one thousand Shahjehani Rupees present cur-
 “ rency, weighing eleven Masheh, a house built of
 “ burnt bricks with certain boundaries, (the east
 “ side adjoining to the house of Jacob son of Kerim-
 “ dad ; the west side close to the wall of the house
 “ of Illahidad the son of Meerkoraisht ; the south
 “ side contiguous to the high road and the gate ; and
 “ the north side close to the mosque of Fazilulla son
 “ of Shaikh Behau-ud-deen), which is in the town of
 “ Rcheemabad in the district of Kaziparch ;

خلامه عترت سید المرسلین میران جیو همواره
 در حفظ حفیظ باشند چون دیروز بواسطه بعضی
 مهمات ضروری در حضور عرض کرده بودم امید
 که در انصرام آن توجّه عالی مبذول فرمایند که
 باعث ممنونی بنده است بکلیه بر مهربانی و عطوفت
 آن ذات شریف کرده تصدیح داده شد ایام بکام باد

باب ششم در خطوط و قبالات شرعی

خط بیع حویلی

اقرار کرد و اعتراف شرعی نمود مخبر باسم و
 نسب خود خواجه کرم الله ولد خواجه شهاب الدین
 بن عبداللہ قریشی بر آنکه یک خانه تعمیر
 یافته بنحشت پخته قایم الحدود حدّ شرقی آن متصل
 خانه یعقوب ولد کریم داد و حدّ غربی آن ملحق
 بسوار خانه الهداد ولد میر قریشی و حدّ جنوبی
 آن متصل شارع عام و الیه الباب و حدّ شمالی
 آن پیوسته بمسجد فضل الله ولد شیخ بهاء الدین
 که واقع است در بلده رحیم آباد در محدّد قاضی پاره
 و

But you ought not to depend on the promise of Beauties; you ought not to let your heart on their assurances.

DISTICH.

“Amongst Beauties nobody ever met with fidelity!
“Nor with any thing but schemes to torment.”

Nevertheless, if the lover be sincere and content with beholding, what objection is there?

DISTICH.

“When lovers are sincere in their affection,
“What harm though Beauties attach themselves
to them?”

Want of firmness will not do; patience is requisite. The moon, my beauty, may soon shine from the window; and the tree of my stature may cast its shadow on the terrace.

HEMISTICH.

“Patience is bitter, but it bears sweet fruit.”

LETTER XXXVII.

MAY the flower of the tree of authority, and the bud of the gardens of command, the cream of the descendants of *س و ي ت*,

اما بر وعده خوبان نباید بود در سخن ایشان
دل نباید نهاد

بیت

ز خوبان کس دفاذاری ندیده
جز آئین جفاکاری ندیده

با وجود آن اگر عاشق صادق است و بیدار قانع
چه مانع است

بیت

عشق بازان در طریق عشق کر باشند پاک
خبرویان کر بیامیزند با ایشان چه باک

یطاقی در کار نیست صبر باید کرد زود باشد که
ماه جالم از روزن خانه بر آید و نهال قامتیم بمنظره
سیا اندازد

مصرع

هر تلخ است ولیکن بر شیرین دارد

مکتوب سی و چهارم

شوفه دوحه سیادت غنچه ساتین نقابت زبده
آل ط و یس

خلاصه

LETTER XXXII.

O MOON of the heaven of goodness ! O cypress of the garden of affection ! O light of the eye of lovers ! O joy of the affectionate heart ! Out of your benignity and kindness you promised to enlighten the cell of my melancholy, with the ray of your exhilarating presence. Verily since that time the eye of hope is upon the high road of expectation.

DISTICH.

“ Since the days you said I will come mine eye is upon the road ;

“ Why do you burn me with the caustic of expectation ? Why don't you come ? ”

If agreeable to your promise you should give, by a joyful sight of you, illuminating brightness to the longing eye of your friends, no wonder at the excess of your kindness.

DISTICH.

“ Come, come, for I love you with an hundred souls.

“ Come, for I am torn from myself, and united with thee.”

LETTER XXXIII.

O AFFLICTED lover and forsaken expectant ! I have understood that you long to see me ; and still preserve your attachment for me.

But

مکتوب سی و دوم

ای ماهِ آسمانِ خوبی و ای سرورِ گلستانِ محبوبی ای
نورِ دیده‌ی عاشق و ای سرورِ سینه‌ی مشتاق از روی
ملطف و مهربانی وعده فرموده بودی که کلبه‌ی احزان
ترا بنورِ حضورِ موفورِ سرورِ مثنوی می‌سازم حقا که
از آن باز دیده‌ی امید بر شارح انتظار است

بیت

از آن روزیکه کفتی خوابم آمد دیده بر راهست
چه می‌سوزی بداغ انتظارم چون نمی‌آی
اگر بحسب وعده از دیدار فرحت آثار دیده انتظار
دوستان را پیرایه نورانی بخشند از وفور مهربانی چه
عجب

بیت

بیا که بدر جانب آرزویم
بیا که بکسایم از خویش و با تو پیوندم

مکتوب سی و سوم

ای عاشقِ رنجور و ای منتظرِ مهجور از نامه تو
چندان معلوم شد که آرزوی ملاقات ما در دل و
بویای وصال ما در سرداری

It is proper that, considering the honor of seeing him as fortunate, and studying from your soul to honor and respect him, and esteeming his application to you, on any business or transaction a happiness, you be guilty of no neglect in bringing it to a conclusion: for his soul is dear to me; and on this account I shall be exceedingly obliged to you. May your friends be prosperous!

LETTER XXXI.

YOUR amber-scented epistle arrived at a lucky time; and my brain was refreshed by its contents. With regard to what was written by your friendly and amicable pen on the subject of attention and respect, and of pleasing the beloved Prelate Shaikh Zecaullah, verily considering his arrival to be really the descent of the mercy of God, on seeing the said enlightened Prelate I became delighted and happy. And having, conformably to your directions, exerted myself heartily to the utmost of my power and ability, I have performed the duties of sincerity. As the said Prelate, having settled his business here to his satisfaction, has now turned towards your territories, he will surely report my distressed situation. What farther trouble should I give you?

LETTER

باید که شرف دیدار ایشان را غنیمت دانسته
در اعزاز و احترام بجان کوشیده هر کاری و هر مهملی
که رجوع آورند سعادت خود تصور نموده در سرانجام
آن تقصیر ننهند که خاطر ایشان بسی عزیز
است درین باب مخلص شما بغایت مہنون
خواهد شد ایام بکام دوستان باد

مکتوب سی یکم

نامہ عنبرین شام بساعت نیک رسید از نکبت
مضمونش مشام معطر گردید آنکہ در باب رعایت
و اعزاز و پاس خاطر عزیز مشیخت پناه شیخ ضیاء
اللہ مرقوم خامہ محبت و یگانگی شدہ بود حقاً کہ
آمدن ایشان را محض نزول رحمت ایزدی
وانست بمشاہدہ دیدار فایض الانوار شیخ مذکور
بغایت مظلوماً و سعادت اندوز گردید و در ہر باب
حسب اشارہ ایشان تا سمدن و مشور بود
بجان کوشیدہ شرایط اخلاص بشما رساند چون
دراینو! مشیخت پناه مذکور از مہمات این جا
خاطر جمع نمودہ متوجہ آن حدود شدہ اند یقین
است کہ احوال نامرادی فقیر زبانی بیان خواهند
نمود زیادہ پتہ تصدیع و بہ

LETTER XXIX.

YOUR kind letter addressed to your sincere friend and well-wisher arrived most seasonably ; and, as it contained accounts of your health and welfare, my joy was great. May the Almighty preserving you from every thing that is bad, and improper, grant your desires both temporal and eternal. And it is proper and becoming, that observing the same laudable conduct, and that calling me to your remembrance, you give me your commands for any service to which I am equal ; that exerting myself from my heart and soul I may perform it. May the days of prosperity increasè !

LETTER XXX.

HAVING waved the customary compliments, it is intimated to your friendly soul, that it is a long time since you laid open your affectionate heart with an account of your welfare ; my mind is there ore exceedingly anxious. Surely the cause of that is nothing but forgetfulness. I am hopeful that, contrary to what is past, you will keep the gates of intercourse open, that my mind be at ease. At present the reverend and excellent Shaikh Zeeauallah, who is one of the accomplished and great men of the age, and to whose noble race I am strongly attached by duty and fidelity, has proceeded towards your territories.

انشای هرگز

مکتوب بهت نه

البنات نامه که نامزد خیرخواه حقیقی شده بود در
بهترین زمان شرف ورود یافت چون متضمن مرده
صحت و عافیت ایشان بود بهجت افروز الله
تعالی از آنچه نباید و شاید در حفظ خود داشته
گامیاب مطالب صوری و معنوی گرداناد لایق و شایسته
آند همین شیوه ستوده را مرعی داشتند ازین شکسته
یاد آورده بخدمت لایق اشارت فرمایند که بجهان
و دل کوشیده بتقدیم رساند ایام دولت مزید باد

مکتوب سیم

بعد از طی تکلیفات رسمی انهای رای محبت افرا آند
مدت است که از احوال خیرمال خود انبساط
ضمیر اتحادپذیر فرموده اند بنابر آن خاطر بسی
نهران است یقین که موانع آن بجز فراموشی
دیگر نخواهد بود امید که خلاف گذشته ابواب
رسل و رسا، مشتوح دارند که باعث اطمینان
خاطر گردد در اینولا مشیخت و فضیلت پناه شیخ
فیما الله که از اکمل و اکبر زمانه اند و فقیر را
بسلله عالی ایشان نسبت بندگی و اعتقاد
تمام است بواسطه بعضی امور ضروری در آن
حدود شریف آورده آند

From your general goodness, I am hopeful that, considering me an affectionate friend amongst those who bless you and wish you well, you will not, until the time of obtaining the honor of your delightful presence, allow me to be forgotten by your generous soul. Farther what should I represent ?

LETTER XXVIII.

VOLUMES of blessings, in drawing out the amount, of the total of which the most able calculator would be embarrassed, and details of praise; in writing a single page of the sum of which, the most excellent accountants would express themselves with hesitation and diffidence, are presented to the comptroller of the Empire; for the description of the warmth of my attachment is too great for my two-tongued pen to express even a small proportion of it. Desisting, out of necessity, from entering on that subject, and cutting short the ropes of eulogium, I hope that the calculator of fate and destiny, having soon balanced the journal of the days of separation, will, out of his avar and great goodness, establish and manifest the period of our meeting by his entire approbation. It is expected from the generosity of your own disposition that, till meeting, you will collect the sum and detail of your fortunate affairs in the postscript of your kind letter, and not forget me. Why should I trouble you farther ?

امید از کرم حمید آند این مخلص مستمند را
از دعاگوین و غیر آندیشان خود تصور فرموده تا
هنگام ادراک شرف حضور وافر السرور از خاطر فیض ماثر
پسنی نگرماند زیاده چه عرض نماید

بسم الله الرحمن الرحیم

دعا کرده و ما که محاسبان کامل در تحریر مجملی
از اوارجه آن طاهر آیند و طوایر ثنا که مشتوفیان
فاضل در تسطیر مفروده از جمع آن بعجز و قصور
زبان کشایند ایشان مجلس مستوفی المملکی میکرداند
که شرح شوق و آرزومندی فاضل از آن است
که بقلم دوزبان اندکی از بسیار آن بیان توان
کرد لاجرم از شروع در آن باب اجتناب نموده
قطع طناب اطناب کرده مترصد آن است که
عنتریب محاسب قضا و قدر فرد روزنا چه ایام
فراق را از حشومنها ساخته زمان اتصال را بجایزه
صمیم و موضح و موضح سازد بمنه و کمال کرم مامول
از مکارم اخلاق آنکه تا هنگام حصول ملاقات
مجمل و مفصل احوال خجسته مال را در ذیل
التثات نامه مندرج سازند و تجویز نسیان نگرماند
زیاده چه تصدیع دهد

It laid the foundation of affection and friendship. But I was astonished that a man of excellence and perfection should form a connexion with a person that is ignorant and weak. What am I to that eminent personage? Unless perhaps from that friendly letter, which was expressed in loose and low language, my omissions and errors have come into your transforming sight. You have therefore perhaps expressed yourself ironically; and, God knows, that in the art of poetry I am a mere beggar, and have spent my life as a clerk. To boast of my skill before greatness which is possessed of perfection in learning is perfect impudence.

DISTICH.

“Behold how impudent a fellow I am, who sent as a present

“To the Ruby of Badukhshan, a piece of painted earthen ware.”

I expect from that fund of excellence and generosity, that, drawing the pen of forgiveness through the errors and omissions of this destitute creature, you will be so kind as to correct them.

DISTICH.

“Your look is like the Philosopher’s stone, if you behold,

“My base coin becomes gold.”

From.

از مردم نیک و اهل دانش تصور فرموده یل
آورده بودند باعث استحکام بنیان محبت و وداد گردید
اما حیرت افروز که هیچ مدان ناقص را بمردم فضلا
و بلغا نسبت کردن چه معنی دارد من از کجا و
آن پایه مرتفع کجا مگر از 'نسخه' محبت نامه که
بعبارت سست و ناپود بیان شده سویی و خطایی
بنظر کسیا اثر در آمده بنابراین آن از روی کنایت بقلم
آورده باشند دور نیست و خدا آگاه است که فقیر
در فن اشعار مطلق عاری است و صحرایی در صحرایی
کند انیده در هنر لاف زدن پیش بزرگی که از نضل
بهره کمال دارد شوخی تمام است

بیت

نکر چه شوخ کسی ام که تحفه میسازم
بسوی لعل بدخشان سthal رنگین را

امید از آن سرمایه فضل و خود آن است که
به سبزه خطایی این بی بضاعت قلمر عشو رانده
باصلاح آن توبه فرمایند

بیت

نظارت کسیا است کر نگر
درم قاپ ما بوزر کرد

God grant that the eminent of that place of my Kiblah may be long spread over the head of his dependants!

LETTER XXVI.

MAY God, who by his power and great mercy, preserve that kind friend under the care of his protection? I received great pleasure from the honor of perusing your excellent letter, which was directed to this sincere well-wisher; and my whole time is spent in wishing to see that source of life, and little of my time passes without remembering you.

DISTICH.

"In the recollection of you I am well, in the idea of you I am happy.

"I have no complaint but that of not seeing you."

I expect that, until the news of the honor of a joyful meeting you will remember me by letter or message. Since that is my wish I have troubled you with nothing more.

LETTER XXVII.

HAVING considered your sincere and zealous friend, who, from the report of others, is attached to the laudable qualities of that collection of virtues, and is ever desirous of reaching your delightful presence, as a good and wise man, you were pleased to make mention of me in the margin of your letter to the asylum of friends Shaikh Fazilala.

الهي سايه بلندپايه آن قبله گاهي تا دیرگاه بر
مفارق. نیازمندان مهیو باد

مکتوب بست ششم

ایزد تعالی آن درشت، مهربان را در حفظ و حمایت
خود دارد. بمنه و کماله که مفادیه کرامی که
نامزد خیرخواه حقیقی شده بود بشرف مطالعه
آن ~~مطالعه~~ وافر یافت و خلاصه اوقات در آرزوی
ملاقات آن سرمایه حیات مصروف است و کم
وقت باشد که بیاد ایشان نلزد

بیت

من بیاد تو سلامت، بخيال تو خوشم
غیم نادیدن، تو هیچ پرهشانی نیست

مترقب که تا دریافت شرف حضور وافر السرور
بنامه و پیغام یاد آورند چون مدعا همین بود زیاده
صدع نشد

مکتوب بست هفتم

بنده مخلص دعا کوی را که نمایانه باوصاف جمیده
آن مجموعه خویش آشنا است و همیشه آرزو مندر
آدرال حضور موفور السرور میباشد در حاشیه کناست
مخلصان ملاذی شیخ فضل الله

LETTER XXIV.

AFTER expressing my attachment, it is represented that your amber-scented letter arrived, and rendered the flame of my affection and extacy more violent: I hope it will be extinguished by the sweet water of a visit. Until the time of obtaining a meeting I expect that you will bestow tranquillity on my distracted soul with the effusions of your musk-like pen. In these few words having said enough, why should I trouble you farther?

LETTER XXV.

AFTER offering subserviency and submission it is represented to my father, my refuge, and my hope, over whom may the Almighty extend his protection, that I am in a state of health and welfare: may that angelic person be under the protection of God! I was honored by the arrival of your gracious letter; and the attention you paid me, out of your favor and great kindness, is the cause of much gratitude, and many acknowledgements.

DISTICH.

“Your remembrance of me is from your own generosity,

“Else who am I, that you should remember me?”

مکتوب، بست چهارم

بعد از عرض اشتیاق معروض آنکه نامه عنبرین
 شامه رسید آتش شوق و شغف را تیزتر کردانید
 مترصد آن است که بزال وصال منطقی شود
 امید که تا زمان ادراک مواصلت بر سحابت
 قلم مشک فام تسلین خاطر مستترام بخشند باین
 چند حرف اکتفا نموده زیاده چه تصدیح دهد

مکتوب، بست پنجم

بعد از عرض بندگی و نیاز بحضرت قباله گاهی
 ملازمی استظهاری مد ظله العالی معروض میدارم که
 احوال فقیر بنحیر و خوبی مقرون است ذات
 ملکی صفات در حفظ نامتناهی باشند بورود عنایت نامه
 کرامتی منتظر گردید آنکه بعنایت و مهربانی تمام
 بنده خود را یاد آورده بودند موجب انواع شکر کداری
 و امتنان سپاس داری شد

بیت

یاد منت از مردمی خویش من آید
 ورنه چه کنم من که ترا یار من آید

Keep your resolution firm; please God, hereafter finding an opportunity, and having represented this terrible accident to his majesty, and having received an address with his royal Firmah for your satisfaction, I shall forward them to you. It is proper that, till meeting, you continue to write me an account of your situation; and whatever you may want here, give me your command, that I may exert myself as far as possible in executing them. What should I write more?

LETTER XXIII.

AFTER amicable salutation, it is represented to your generous soul, that I was honored by perusing the longed for and friendly letter, which you sent along with our esteemed Lord; and received great satisfaction. It is the rule of friendship to observe the same kind of attention, and not to forget me. Since the ardor of my affection is not to be expressed, I am therefore obliged to leave it to your own generous candor.

HEMISTICH.

“If my heart be warm, some sign of it will appear.”

What should I say more?

و استقلال، خود بحال دارند انشاء الله تعالی
 متعاقب وقت یافته از این واقعه باید بعرض
 مقدس معلی رسانیده سردپای خاصه مع فرمان حالیشان
 بجهت دلای شما حاصل نموده میفرستد لایق
 آند تا بنکام ملاقات چگونگی احوال خود را مینوشت
 باشند و هر مطلبی که در این حدود بوده باشد
 بی تکلف اشاره فرمایند که تا ممکن است در سرانجام
 آن سعی نموده شود زیاده چه نویسد

مکتوب بست سیوم

بعد از سلام، محبت انجام انهای ضمیر فیض پذیر
 آند مکتوب، مرغوب صداقت اسلوب که مصحوب
 مولانا مطلوب مهربانی فرموده بودند بمطالعه آن مشرف
 گردید و انواع شادمانی افزود طریقه یکجبهتی آند بهمین
 شبهه عاشقت را منظور داشته تجویز نسیان نفرمایند چنان
 شوق آرزومندی بعبارت نمیلنجد لاجرم صفای باطن
 فیض موطن حواله نمود

مصرع

گر مر اسوز دل هست اثر خواهد شد
 زیاده چه نویسد

LETTER XXII.

MAY my fortunate son Khojeh Dilawer, being under the care of Almighty God, enjoy life and prosperity, and be successful. At this unlucky time I have heard that the much respected person Mianabduffilam, having by the decree of the Omnipotent delivered up the deposit of life; and having departed from his corruptible to his eternal mansion, hath left the scar of his departure upon the heart of his friends, both far and near. God knows, that upon having this melancholy news, my soul remained not within my body. From excess of grief and affliction I made great lamentation, but to what purpose, since every creature in the end has the journey before him?

DISTICH.

“Whoever comes into the world will be mortal.

“He who will be eternal and lasting is God.”

However there is no remedy for this evil but patience: helpless I have put my hand into the bosom of patience. May Heaven likewise grant to that fund of knowledge and wisdom perfect patience, and a great reward, and give you life and spirits. At present the whole family is dependant on you. It is the business of prudence to give comfort to every one, that they may not be broken-hearted

Keep

مکتوب ر بست دوم

بر خوردار اقبال آثار خواجه دلاور مشمول عطف است
 ایزد متعال بوده از عمر و دولت برخوردار و کامکار
 باشند در این ایام نافرجام شنیده شد که مخدومی
 قبله گاهی میان عبدالسلام بحسب تقدیر قادر قدیر
 و دیعت حیات سهرده از دار الفنا بدار البقا رحلت
 فرموده و آخر جدایی خود بر دل دوستان دور و
 نزدیک گذاشتند حق علیم است که بمسجد اصفای
 این خبر کثرت اثر جان در قالب نماند از غایت
 اندوه و بی تابی زاری بسیار نمود اما چه فایده
 چون هر آنکه را عاقبت بهمین راه در پیش است

بیت

هر که آمد بجهان زابل فنا خواهد بود
 آند پاینده و باقیست خدا خواهد بود

بر ایند واروی این درد بغیر صبر نیست لاچار دست
 بدامن صبر زده الهی آن سرمایه دانش و بیش را
 نیز صبر جمیل و اجر جزیل کرامت فرماید و در
 عمر و جان شما بیشزاید حالا تمام قبیله وابسته بذات
 شما است طریقه پوشمندی آن است که هر کدام را
 دلها نمایند

I pray to the Creator of all things, that he may cause the evening of the darkness of separation to be charged to the light of the morning of a meeting. What farther remains in my mind is delayed till I see you. What can I write more ?

LETTER XXI.

MAY God Almighty, preserving the well accomplished person Khanjew, my refuge, my hope, the asylum of friends, guarded and protected from the accidents of time, keep him in safety ! After earnestly offering up prayers, it is represented to your elevated soul, that, God knows, on the news of your sickness, so great anxiety of mind and real concern arose, that the description of it cannot be conceived. May God Almighty, out of his grace and favor, send your remedy from the mansion of health ; and recover you perfectly. Immediately on hearing this news, without reflection I wanted to set out towards you ; but from several unsurmountable obstacles my intention was frustrated. The bearer of this letter is therefore despatched, in haste to bring accounts of you, for my eyes and soul are looking out for news of your health. May God ever preserve the mirror of your upright heart free from the chagrin of misfortune and care !

از درگاه مسبب الاسباب امیدوار می باشد که سببی سازد که شام ظلام، فراق بانوار، صبح وصال، سبیل گردد باقی مافی الضمیر موقوف بر روز ملاقات زیاده چه نویسد

مکتوب بنسبت یلیم

حق سبحانه تعالی ذات خجسته صفات ملاذی
 اشتظار ی مخلصان پناهی خان جیورا همواره از بلیات
 دوران محصون و محروس داشته سلامت داراد بعد
 از رفع دعوات مشتاقانه مکشوف رای عالی میگرداند
 که حق علیم است که بشنیدن اخبار بیماری
 ایشان پندار گذشت خاطر و اندوه باطن روی داد
 که شرح آن در وسعت آلود ضمیر کنجایش پذیر
 نیست اللہ تعالی داروی آن از دار الشفای خود
 عنایت و کرامت کند و صحت کلی بنحشد فقیر
 به مجرد استماع این خبر بی اختیار میخواست که
 روانه آن حرو شود اما بواسطه بعضی موانعات
 ضروری این آرزو در پرده توقف ماند بنابر آن
 دارنده نامه باستعجال جهت خبر ایشان فرستاده
 شد که دیده و دل در انتظار خبر صحت ایشان
 است الهی همیشه آینه خاطر صافی را از کثرت
 عارضه و اندوه و کدورت بیغم داراد

مکتوب

If by the will of God the standard of prosperity and victory should soon move this way, how happy should I be? The curtain of absence will then be drawn up from between us: but if otherwise in two Months I shall fend for you, for I can bear your absence no longer; at all events to be together is sufficient.

HEMISTICH.

"But in the mean time whatever is the will of God."

What should I write more?

LETTER XX.

THE exhilarating letter of that consolatory friend arrived in the fulness of expectation, and delivered my afflicted soul from the bondage of grief and care. With regard to what you have communicated concerning your absence and sorrow, and hopes of a happy meeting, truly this desire increases on both sides. The description of my impatience for a happy sight of you cannot be contained in volumes.

POETRY.

"The desire which my soul has to see you,
 "My soul knoweth; and I know; and my soul knoweth.
 "Do not imagine that you will be forgotten by my soul,
 "Even at the moment they give my body to the dust "

انشاء الله تعالى اگر نهضت رايات فيروزي و
 اقبال در اين نزديكي به آن خود ميشود چه بهتر
 از اين پرده دوری از میان رفع خواهد کردید والا
 بعد از دو ماه پیش خود خواهم طلبید که دیلر تاب
 جدائی نیست بهر حال یک جا بودن غنیت است

مصرع

تا در میان خواسته کردگار چیست
 زیاده چه نویسد

مکتوب . ستم

نامه فرحت آثار آن مؤسس غمگسار در عین
 انتظاری رسد خاطر اندویشان را از قید غم و اندم
 آزاد گردانید آنکه اظهار جدائی نموده امیدوار
 ملاقات بهجت آیات فرموده بودند فی الواقع این
 آرزو از طرفین در ازدیاد است شرح آرزومندی
 ویدار فرحت آثار در دفترها نمیکنند

نظم

اشیای قی که بیدار تو دارد دل من
 دل من داند و من دانم و داند دل من
 تو ندانی که فراموش شوی از دل من
 مگر آن دم که سپارند بخاک اندر گل من
 از

Therefore out of my presumption I trouble you on the subject of the marriage of my son Izeezalla, who is compleatly instructed in learning and politeness. If you honor me with your service it will be the means of elevating and raising me amongst my friends and connexions; and I am hopeful that my request will meet with the honor of your consent.

HEMISTICH.

“If you comply, how great the dignity and honor.”

Farther what should I say? May the grace of God attend you!

LETTER XIX.

IT must be known to my wife, with inimitable soul, my bosom companion, my confidant, my sincere friend, that from the day that the curtain of separation became terrible, God knows, that rest and quiet having fled at once from my soul, in the night I get no sleep, and have no respite from the idea and recollection of you. I pray to the God of honor and glory for a sight of you, and am hopeful that it will soon be happily obtained. My anxiety on account of your absence is great. Until we meet, constantly write the state of your affairs; that I may have peace of mind. In the mean time a little money is sent along with my faithful servant Diawer, and will arrive. Having provided yourself with necessary articles, pass the time, and make yourself easy in every respect.

بنابر آن از روی کسناخی در باب نسبت فرزندی
عزیز الله که از علم و ادب بهره تمام دارد
تصدیق میدهد اگر بغلامی خود سرفراز فرمایند باعث
سر بلندی و تفاخر در میان عزیزان و خویشان
خواهد بود امید که استعدای بنده بدرج قبول افتد

مصرع

که قبول افتد زهی خرد شرف

مکتوب نوزدهم

معلم ابل خان بادل یکان دوست و ساز رفیق
بمرازیار وفادار بوده باشد از آن روزید پرده
منازقت بایل گشته خدا آگاه است که قرار و آرام
یکبارگی از دل بدر رفته در شب خواب نیست
و از خیال و یاد او یلدم غفلت نه و وصال او را
از خدای عز و جل می طلبم امید که عنقریب
پوچه اسن میسر گردد تنگ تمام است که در
ایام بدانی احوال این چگونه خواهد بود پیوسته تا
بنگام ملاقات چگونگی حالت خود را می نوشته باشد
که آرام خاطر گردد و در اینولا بهست محبوب اعتمادی
دور خرم نگار بنویس فرستاده شد خواهد رسید
سلمان ضروریات نموده اوقات بگذرانند و خاطر به
ایوب جمع دارد

انشا

LETTER XVII.

MAY GOD Almighty, preserving the accomplished person, the reverend, friendly, and excellent Shaikh Jew, from the incidents of fortune, preserve him in every kind of happiness both temporal and eternal. After laying the foundation of intimacy and affection, it is represented to your noble soul, that God is witness that, on having the fortunate news of the marriage of your son Shaikh Mohammed, worlds of joy and gladness arose : May God render it propitious and fortunate ! Some marriage articles, a gold ring with an emerald for the bride, and a Gujerat turban and waistband for the said son, are sent along with the faithful Mubarik Kuddim : please to receive them graciously. And considering me as one of your friends and well-wishers, frequently call me to mind by a letter or message. And whatever business you may have here, give me your instructions, that in executing it the duties of sincerity may be performed. Be the days of mirth and joy increasing !

LETTER XVIII.

MAY the kind servants of that noble and generous person, the support of friends and connexions, being ever under the care of God, be safe. After putting up prayers for wealth, it is represented to your enlightened soul, that by my forefathers I have a lineal connexion with your family, and their kindness to me is more than I can express ; and you know that there is no intermission in our mutual attachment.

Therefore

مکتوب پشتم

اللهم تعالی ذات تسوده صفات شینخت پناه فیلیت
 دستگاه محبت انتباه شیخ بیورا از جمیع بلیات
 زمان محفوظ داشته بانواع شادمانی و مقاصد صور
 و معنوی سلامت دارد بعد از تمهید قواعد اختصاص
 و آرزو مندی انهای رای شریف آند خدا آکا
 است که از استماع خبر فرخنده اثر کدخدای برخوردار
 شیخ محمد جهان جهان خوشحالی و بهجت روی دا
 الهی مبارک و سازوار گرداناد و بعضی اسباب
 عروسی یک انگشتری طلا با نلین زرد بهجت
 عروس و چیره و فوط کجراتی برای برخوردار مذکو
 بهمنسوب اعتناوی مبارک قدم فرستاده شد بنظم
 التثات قبول فرمایند و این مخلص را از معتقدان
 و خیرخواهان خود دانسته گاه گاهی بنامه و پیغام یا
 آورند و هرگونه خدمتی که در این حدود باشد اشار
 فرمایند که در انصرام آن شرایط اخلاص بشنیدیم
 رسد ایام عشرت و شادمانی در تزیاید باو

مکتوب پشتم

شدام کرام ذوی الاحترام عفوخت پناهی تایید
 عزیزان و خویشان همواره در حفظ و امان حضرت
 سبحان بوده سلامت باشند بعد از تحایف و دعوات
 و اقیات مشهور رای مهراجلای میگرداند که بند
 از آبا و اجداد نسبت موروثی بان سلسله دارد
 و مهربانی ایشان در بار این نیازمند از هرچه
 نویسد زیاده است خرد میدانند که در نسبت
 تأدیر جدایی نیست

LETTER XVI.

* **MAY** the affectionate and kind, the compassionate and merciful, the sincere and attached, the intimate and friendly Shaikhjew, my asylum, be always cheerful and happy! In these fortunate times I have received intelligence that a son, in a lucky moment, has been born in your house. Verily upon having these joyful tidings, so great joy and gladness arose, that it cannot well be described. May God, protecting this young plant of the garden of fortune, from the blasts of the accidents of time, render him happy and successful under the shadow of his favor; and make him favorable and propitious to all his well-wishers both far and near.

VERSES.

“ May God, as long as the world has colour and water,
 “ The heavens turn round, and the earth remains,
 “ Keep him supplied with fortune and vigour;
 “ And bestow on him every thing that can prolong
 “ his life.”

LETTER

ملکوت شاهزاده

محبت و مودت پناه شفقت و مرحمت دستگاه صداقت
 و یکجبهتی اطوار خصوصیت و یگانگی آثار ملاذی
 شیخ جیو همواره خوشوقت و شادکام باشند در این
 ایام فرخنده انجام استماع یافته که در خانه ایشان
 فرزند در ساعت هاپون تولد شد حقا که بشنیدن
 این خبر بهجت اثر چندان خوشحالی و فارغی
 روی داد که بشرح راست نیاید الهی آن نونزال
 چمن دولت را از صرصر حوادث دوران در امان
 خود داشته در سایه رافت ایشان برخوردار و
 سربلند گرداناد و بر جمیع خیرخوانان دور و نزدیک
 مبارک و فرخنده کناد

نظم

الهی تا جهان را آب و رنگ است
 زمین را دور و کیتی را درنگ است
 تمتع بخشش از نخت و جوانی
 نه هر چیزش فزون ده زندگانی

Out of your kindness and affection, until I have had the pleasure of seeing you, continue to inform me of the state of occurrences with you ; and of your own health ; for it will make my mind easy. Farther what trouble should I give ? May the days of prosperity continue !

LETTER XV.

MAY the servants of the affectionate, friendly, noble, and princely Khojeh Ghirit Khan, ever sitting on the musnud of honor and power, gain their ends both temporal and eternal. After most sincere prayers, it is represented to your penetrating soul, that having heard that the musnud of the Diwani of the Soobah of Gujerat is become adorned by your illustrious person from this intelligence great joy arose. Praise be to God, that the inhabitants of that country will be placed in a situation of safety and security ; free from the strokes and accidents of fortune, by the protection of your justice and goodness. Both friends and strangers will profit from the prosperity of that incomparable person : may it be lucky and fortunate ! From the generosity of your nature, I expect, that, regarding the connexion of our wonted friendship and intimacy you will recollect your friend, and make me me happy by a letter. And whatever business you have here, by applying to me, give me a testimony of your affection. Farther what trouble should I give ? May the days of honor and power be increasing !

مهربانی و شفقت آنکه تا ادراک ملاقات بهجت
سمات پیوسته از چگونگی سوانحات آن حدود و
خبر سلامتی خود می نوشت باشند که باعث آرام
خاطر گردد زیاده چه تصدیح دهد ایام حشمت
برروام باد

مکتوب پانزدهم

ملازمان محبت و مودت پناه رفعت و وزارت دستگاه
خواجی غیرت خان همواره بر مسند عزت و وزارت
متمکن بوده کامیاب دوری و معنوی باشند بعد
از دعوات خلعت آیات مشهور رای عقد کشای
آنچه چون استماع یافت که مسند خدمت دیوانی
دوبه اجرات پیوسته فایض الجود زینت گرفته در
این صورت خوشحالی تمام روی داد احصا که
خلق آن دیار از آسیب حوادث روزگار از سایه
تبر و امان ایشان در مقام امن و امان
صرف احوال خواهند بود آشنا و بیگانه از دعوات آن
یکانه آفرین بهره مند خواهند گردید مبارک و معون
باد مترصد از مکارم اخلاق آن نسبت یکجبهی و
خصوصیت قدیم را مرعی نموده مخلص خیر خوانرا
کاتبی بعنایت نامه گرامی یاد و شاد بینموده
باشند و ربوعی که در این حدود بوده باشد بازاره
آن رهن منت گردانند زیاده چه تصدیح دهد ایام
عزت و وزارت در تزیید باد

after prayers for your happiness and length of life, that I am well, and the welfare of that sum of my desire is constantly prayed for from heaven : may God preserve my son in health ! Spend your precious life, which like water that is past never returns, in reading and writing ; and be not a moment idle from this important business and inimitable employment, for the learned have said,

DISTICH.

“ Acquire accomplishment that you may be respected
 “ by the world ; for a person without accomplish-
 “ ment, my friend, is worth nothing.”

Upon this subject what should I urge farther. May God lengthen your life !

LETTER XIV.

HAVING perused the many prayers and blessings of Kirimulla, or long life, sent to his dear, affectionate, and kind Sister. Let her believe his soul eager and desirous of the pleasure of seeing. My affairs by the mercy of God are in a train of success ; and I wish to be informed of my Sister's welfare here. I am hopeful that you are well and in health : It is a long time since any body came to inform me of it ; therefore my mind is anxious.

بعد از دعای برخوردارگی و فرادان جان درازی
معلوم بوده باشد که احوال اینجانب بخیر است
و خیریت آن مایه مراد پیوسته از درگاه ایزدی
خواسته میباشد الهی آن برخوردار را بعافیت دارد
عمر عزیز خود را که چون آب رفته معاودت
ندارد در خواندن توفیق نوشتن صرف نماید و لحظه
الطافین شغل خطیر و اهری نظیر ناطل نباشد که
بزرگان فرموده اند

بیت

کسب کمال کن که عزیز جهان شوی
کس بیکمال پیچ نیرزد عزیز من

زیاده در این باب چه تاکید نموده آید الهی از یاد عمر باد

مکتوب چهاردهم

بشهرت بهمشیره عزیزه مشفق مهربان از جانب
کرم الله دعای فراوان و جان درازی بی پایان مطالعه
نموده خاطر را خواندن و آرزومند ملاقات بهجت
آیات پروردگار اعزالی این حدود بکرم رب
استغور بر نتیجه بهبود گذران است و خبر سلامتی
آن بهمشیره می باید امید که بصحت و سلامت باشند
مرتبی است که خبر خیریت آن بهمشیره برسد
بنابر آن خاطر متردد میباشد

مهربانی

Mohammed Huffain (whose life may God prolong!) read over my numberless blessings and unfeigned affection. Here all is well; and the welfare of that corner of my soul is wished for: I hope you are in health and safety. The history of my present situation is this: Being contented with a small monthly allowance for necessaries, I have, on account of the small distance, become a servant of the Nabob. Accordingly an order for two months is drawn out; whenever the amount of the order has come to hand, I shall send some money for you. Keep your mind in every respect quiet. Exert your utmost diligence in reading and writing. Do not spend your time in joke and play; and do not bestow your attention on diversion and amusement: for this is the time for acquiring instruction and manners.

HEMISTICH.

“Be not idle, because it is the season of play.”

Be always writing an account of your situation, that I may be easy in my mind. What can I write more? May the days of enjoyment increase by the favor of God!

LETTER XIII.

TO my son Mahmood Khan, the light of mine eye, the well disposed, who art dear as my soul, yea dearer, be it known from Ahmed Khan,

after

محمد حسین طویل الله عمره دعای فراوان و اشتیاق
بی پایان مطالعه نمایند احوال این حدود بخیر است
و خیریت آن جگرکوشه مطلوب امید که بصحت
و جاقیت بماند حقیقت رزگار اینجانب بر این
نوع است که بحسب ضروریات باندک مایانه
قناعت نموده بواسطه قرب مسافت در سرکار ثواب
نوک شده چنانچه براتر دو ماه درست میشود هرگاه
وجه برات بدسب آمد خرج برای شما خواهد فرستاد
خاطر خود را بهم ایوب جمع دارند در خواندن و
نوشتن سعی بدیغ نمایند و اوقات خود را بلبو و
لعب بگذرانند و میل بازی و تماشا نکنند که وقت
یاد گرفتن هنر و ادب بهمین است

مصرع

نماطل منشین که دقت بازیست

چنانکسی احوال خود را می نوشته باشد که انجانب
کرد زیاده به نویسد ایام بر خورداری عنایت حضرت
باری در تزیید باد

ماتوب بیزویم

به خوردای نورالبتاری خبیثه البواریه بر بر جان
بلند بهتر از جان معصومه خان را از جانب اندر خان
بعد

for the arrival of letters from one another is in reality a spiritual visit. Having set apart some presents and rarities of this country for my accomplished Brother, I shall send them by and by. What can I write more? May the days of your happiness increase under the auspices of the letters ن & ص!

LETTER XI.

MAY the affectionate servants of the asylum, my dearest Brother, (whose shadow be extended,) always attain their desires, and be secure! After representing my eagerness and my desire of a visit, which giveth light, this is my request. That, although, from the interruption of accidents incident to life, I have been for some days absent and removed from the happiness of attending you, yet, God knows, that my heart and soul are constantly in the service of my Brother. I hope from heaven, the palace of the God of Glory, that the curtain of separation may be drawn from between us; and that I shall obtain a sight of you: that I may find relief from the grief and vexation of absence. Until I receive the honor of a visit make me joyful and glad by your letter and messages. To presume farther would be disrespectful. May your shadow be extended!

LETTER XII.

MY worthy son, the fruit of the tree of my vitals, the plant of the garden of my desire, the light of mine eye,

Mohammed

که وصول مکاتبات یکدیگر در معنی ملاقات روحانی
است و بعضی تحایف و شوخات این دیار
برائی آن برادر خجسته‌الطوار جدا نموده متعاقب
می فرستد زیاده چه نویسد ایام برخورداری در تزیید
ماد بالنون و العباد

مکتوب یازدهم

ملازمان عطوفت پناه ملازمی اخوی احقری صد ظلی بهواره
مقتضی اکرام بوده سلامت باشند بعد از اظهار
اشتیاق و آرزو مندی دیدار فایض الانوار معروض
آند اگرچه بهجت موانع حوادث و دقایق روزگار
چند روز از دولت ملازمت دوری و مبادری رو
داره اما خدا آگاه است که جان و دل همیشه در
خدمت آن اخوی میباشد از درگاه ربّ العزت
امیدوار است که عنقریب دره مشارقت از میان
برخیزد و صورت ملاقات چهره کشاید که از غم و
غمه ندائی ربانی بیدار کرم فرموده تا دریافت شرف
حضور بنام و بیغش و دل و شاد کام میفرموده باشند
زیاده از این بسارت نمودن ترک ادب است ظالم
مهرود باد

مکتوب دوازدهم

فرزند ارجمند شجره شجره فواد دوحه حدیقه مراد فرقه العین
شاهد

And having sent some rarities of this country with a distinct account along with Yadgar, they will certainly arrive into your beneficent sight. Having also procured an ambling horse for your own use, I am hopeful that, within these few days, I may receive some money from the farms of the Jageer, for the term of harvest; and then the said horse, with some money and presents for my beloved brethren will be dispatched. Farther what should I propose?

DISTICH.

" May your protection never be withdrawn from my
" Lord.

" May God extend your shadow eternally."

LETTER X.

MY excellent and beloved brother, the happy and fortunate Khojeh Yadgar, may you enjoy life and prosperity, and be happy. After many blessings and boundless affection, be it known, that it is a long time since I received a letter from you; on which account great expectation and anxiety have arisen. Out of my impatience and uneasiness I have sent a person for news of your welfare; and you must write me explicitly an account of your situation, and the cause of your not sending me any letter; that my languid spirits may be revived. Hereafter be not so remiss in sending letters and messages;

و بعضی سوخت این دیار مصحوب یادگار بتفصیل
 یادداشت علیحدہ ارسال داشتہ بود یقین است کہ
 بنظر فیض اثر گذشتہ باشد در اینولا اسپ ربوار
 بجهت سواری آن ولی النعمی بهم رسانیدہ انتظار
 است کہ در این چند روز مبلغی از محال جاکیر
 از فضل خریف برسد آن زمان اسپ مذکور را با
 خرج و بعضی تحایف برای برادران عزیز ارسال دارد
 زیادہ چہ عرض نماید

سایات کم مباد از سر
 بسط اند ظلم ابد

مذتوب و ہم

برادر ارجمند بجان پیوند اقبال آثار سعادت یاز
 خواب یادگار بہ عمر و دولت برخوردار گامکار باشند
 بعد از دعوات فراوان و اشتیاق بی پایان معلوم
 آن عزیز بودہ باشد مدتی است کہ خط از جانب
 آن برادر نرسیدہ بنابر آن نگرانی و حیرانی تمام
 روداد آدم را از بس بیفتنی و بیثباتی برانیا خبر
 خیریت فرستادہ شد باید کہ پندونکی احوال خود را
 و باعث عدم ارسال مکاتبات مشروحاً نوشتہ
 بشریسند کہ اطمینان خاطر فاطر کردہ من بعد این چنین
 تغافل در ارسال مکتوبات و نامہ و پیام ننشد
 کر

Ere this some money, sent along with the faithful Dilawer, will have arrived. And I have ready some rarities of this country; please God I will send them to you by and by. My desire of the honor of kissing the feet of that respected person is unbounded; and I pray to Heaven that it may soon be happily obtained. With regard to the betrothing of your son Nooralla, what should I write, since my mother will be diligent? At any rate, having done your endeavor, resolve on a connexion, for it will be the cause of satisfaction. Farther what should I say? May the shadow of kindness be extended!

LETTER IX.

THE least of your children, I Abdurrihman, represent before the servants of my master, my honor, my refuge, the place of my Kiblah, my friend, and my father, that the order of my desire for the pleasure of kissing your feet is not such that I can describe it with a broken pointed pen. Night and day I petition at the palace where prayers are granted, that a cause may fortunately arrive productive of the attainment of this desire. I am hopeful, from your generosity and kindness, that, till the time of being honored with your illuminating presence, you will, from time to time, favor me with a letter. And whatever commissions you may have in these parts make me honored with your commands: that considering it a happiness both temporal and eternal, I may execute them

قبل از این بزوی خرج مصحوب. اعتمادی دلور
فرستاده بود رسیده باشد و بعضی سوغات. این دیار
بهم رسانیده است اشأ الله تعالی متعاقب بخدمت
ارسال خواهید داشت شوق. شرف. پابوسی. آن
مخدوم از حد افزون است از درگاه مسبب الاسباب
مستدعی است که عنقریب بوجه احسن میسر گردد
و در باب نسبت نور چشم نور الله چه نویسد که
آن والده خود بمجد خواهند بود بهر حال سعی نموده
نسبت. اورا صورت دهند که موجب جمعیت.
خاطر گردد زیاده چه عرض نماید ظل شفتت محدود باد
مکتوب. نهم

کمترین فرزندان عبدالله بعرض ملازمان. مخدومی
افتخاری استظاری قبله گاهی مشفق ابوی میرساند
که شوق. آرزومندی بادرال. پابوسی. آن خداوند نه
میرسد است که بشکرم. مقطوع اللسان شرح. آن
نویان نمود شب و روز از درگاه محیی الدعوات
اشدای نماید که سببی که متضمن حصول. این
مرام باشند بوجه احسن رو نماید توقع از کرم
و نسبت آن است که تا هنگام شرف حضور
فاش النور این کمترین فرزندان را گاه گاهی بعنایتنامه
گرا می یابد آرند و خدمتی که در این حدود بوده باشد
بشرف ایمانی آن شرف سازند که سعادت.
دارین خود دانسته بشیریم رساند

I have just now sent thither Mustafakooli in the capacity of Shikdur: He will wait on your grace. I am hopeful, that considering this Pergunnah as ~~one~~ of the places of Government you will give orders to the agents of the Presence, that, in every case in which the said nobleman shall apply to them, considering their assistance and protection incumbent, they may give him such countenance that his revenues and trade may be properly settled and secured: for it will be the source of satisfaction to my heart. And whatever business you may have in these parts, elevate your friend with the honor of your commands; that I may perform the duties of sincerity. Farther what trouble should I give you? May your days be happy!

LETTER VIII.

IT is represented to my kind and gracious Mother by the least of her children, Abdulla, after great submission and subserviency, that I am in health, and am anxious about the welfare of my affectionate mother. I am hopeful that, being under the security and protection of God Almighty, she will be long preserved to her children. It is a long time since a letter from that tender, noble, and pious mother has reached me. My soul is longing for it: May the cause that prevents it be good. Let this be the rule of your kindness: be constantly writing an account of your welfare; that my mind may be at ease.

Ere

درینولا سعادت نصاب سید مصطفی قلی را بجبهت
 شقداری آنجا فرستاده شد در ملازمت کرامی
 خواهد رسید امیدوار است که این پرکنرا از
 محال متعلقه سرکار عالی دانسته بوظایف حضور امر
 خواهند فرمود که در هر باب سیادت پناه مذکور
 رجوع آورد امداد و رعایت اورا واجب دانسته نوعی
 توجه فرمایند که مال و معامله آنجا از قرار واقع
 بقید و ضبط درآید که باعث اطمینان خاطر خواهد
 بود و خدمتی که در این حدود بوده باشد بشرف
 انبای آن مشرف دارند که شرایط اختصاص بشمارم
 رساند زیاده چه تصدیح دهد ایام بنام باد

مکتوب هشتم

بخدمت والده مشفق مکرمه از گمترین فرزندان
 عبدالله بعد از قدم بوسی و عبودیت فراوان
 معروض این احوال این محال بنخیر است و خدیت
 آن والده مشفق مملوک امید که در حفظ و امان
 حق سبحانه تعالی بوده بر سر فرزندان تا دیرگاه
 سلامت باشند مدتی است که خطر محترمان آن
 مشفق مایه ساجده نرسیده خاطر نگران است و مانع
 آن بنخیر باد طریقه شنت اند پیوسته احوال
 بنیرمال خود را نویسان باشند که آرام خاطر گردد
 قلم

After expressing sincerity and affection, it is represented to your sun-enlightened soul, that a long time has elapsed since you favored me with a letter; so that I was puzzled to know what could be the cause of your unkindness, until I was informed by several, that a set of interested people had carried a story to you contrary to truth, which never existed, and never was heard of; and had exasperated you against me. Verily the fingers of thought never drew such a stroke upon the page of my imagination, and absolutely no such notion ever entered my mind. I am amazed that, giving credit to a report so injurious, and condemning your sincere friend, you should think of forgetting him. The proof of this matter being referred to your impartial judgement, and having yourself given justice, do not hereafter draw the stroke of forgetfulness on the journal of the life of your friend. Farther what trouble should I give you? May your days be happy!

LETTER VII.

BEING always by the help of Almighty God, established in royal favor, may you, in power and dignity, attain your desires both in this world and the next. After performing the duties of sincerity, which is the practice of well-wishers, it is represented to your enlightened soul, that, as I have obtained by *Tankha*, the Pergunneh of Reheemabad, as a Jageer, from the beginning of the season of Autumn,

I have

بعد از شیوه اخلاص و آرزومندی مشهور ضمیر
 منیر مهر تنویر میگرداند که مدت مدید برآمده که
 بعنایت نامه کرامتی یاد فرموده در این صورت
 حیران بوده که باعث عرم التفات چه باشد تا
 از زبان بعضی مردم اطلاع یافت که زمره اصحاب
 اغراض بخلاف رابستی حکایتی که هرگز نبوده و
 کس نشنوده بعرض رسانیده و خاطر مبارک را از
 کینه متغیر گردانیده اند حقا که انامل فکر است این
 رقم بر صحیفه حال این حقیر نکشاه و منظر این
 صورت مطالتا بنادیر نرسیده حبيب که خدام
 ایشان این چنین سخنان پریشان را راست
 پنداشتند مناس غیر سواد را در معرض تقصیر
 داشت تبویز نسیان ساخته اند شهادت این معنی
 حواله ضمیر پای ایشان نموده نوز انصاف
 فرموده بعد از این رقم فراموشی را روزنامه
 احوال مخبان ندشند زیاده چه تعدیح دید ایام
 بکام باد

ملفوظ نهم

همیشه بتأید ایزد متعال مشتمل عطا فت شاهنشاهی
 بوده بدولت و حشمت که روای مطالب دوری و
 معنوی باشند بعد از اظهار مراسم اخلاص که
 شیوه خیرخواهان است مشهور رای بر انجلاهی
 میگرداند که چون پرکنه رحیم آباد از ابتدای فصل
 خریف بجاگیر این بنده دولت خواه تنخواه یافته

how shall I describe the iniquity, infidelity, and roguery of that inconsiderate villain? Having embezzled a large sum belonging to government, and to the villages of the Pergunnah, both in grain and houses; and having made out false accounts, however deserving he was of death, or of losing a limb, he offered no kind of apology for his offence. Yet as your pleasure is dearer to me than every thing, after your order there is no room for an excuse. Notwithstanding all his crimes and offences, having entirely remitted his punishment, and the reimbursement of the money, I have sent him to your Highness.

DISTICH,

“ At your command I could sacrifice my life ;
 “ Why should I not be able to forgive an offence ? ”

My life and fortune wait upon you ; and the rule of kindness is, that in future whatever business may occur, you give me a pledge of friendship by commanding me. Farther what trouble should I give ? May your prosperity be increasing !

LETTER VI.

MAY the servants of Khanjew, the refuge of friends, the resource of intimates, the asylum of kindness, being always happy, be preserved at the head of their friends !

حقیقت ناراستی و بی‌دیانتی و بداندیشی آن
 کوتاه‌اندیش و بدکیش تا کجا بیان نماید مبلغي
 کلي چه از مال، سرکار و از محال، پرکنت و چه
 از وجه، بیوتات و جویبات متصرف شده و کاغذ
 بلباس ساخته هر چند سزاوار کشتن و بریدن، عضوي
 شده بود و از بدگرداری خود هیچ گونه دلیل،
 خلاصی نداشت چون خاطر مبارک ملازمان
 ایشان از همه عزیزتر است بفرموده آن ملازمین
 متخلص را بجای عذر نماند

بفرمانت توان از جان گذشتن
 چرا از جرم کس نتوان گذشتن

جان و مال بنده طفیل ایشان است بار خدای
 شگفت آن است که بعد از این هر خبستی که
 لایق مناصب حقیقی بوده باشد باشارت آن ربین
 منت گردانند زیاده چه ابرام نماید و در
 تزیید باد

منتوب، ششم

بدریان، محبان، ملازمین متخلصان استغفار می‌خواهیم بنامی
 خانمیو همواره خوشوقت بوده بر سر متخلصان
 سلامت باشد

it was presented in the bathing house by the assistance of the imperial Paymaster; and the whole contents reached the ears of dignity and lustre. His imperial Majesty was exceedingly pleased, and an answer was given agreeable to your wish. Act according to it; for the royal favor exceeds all that I can write. Constantly and frequently dispatch the occurrences of that quarter to Court; for his angelic soul is very desirous of news from that province. And considering your sincere friend, as your agent, whatever business you may have in these parts, command me without ceremony: for in performing the duties of fidelity, as far as in my power, I have not, nor shall I commit any neglect. What is more of the occurrences here you will learn from the address of my son Mirza Mohammed. With what more should I trouble you? May the sources of prosperity and power increase daily!

LETTER V.

MAY Almighty God, preserving the noble persons of the fortunate, splendid, awful, and imperial, servants of Mirza Jew, safe and secure from whatever is bad and improper, satisfy their desires in both worlds! Your Grace's agreeable letter, in which, after a long interval, you called me to your remembrance, honored me, and increased my joy. With regard to what was written by your friendly person on the subject of forgiving Khojeh Khza Jehan, for his negligence and dishonesty,

باتفاق، بخش، الملک در غسل خانه گذرانیده
 تمام، مضمون، آن بمسامع، عز و جلال رسید حضرت،
 سلیمان منزلت بسیار خوشحال شدند و جواب حسب
 بطر صادر گردید، بموجب آن عمل نمایند و عنایت،
 شاهنشاهی هر چه نصیب زیاده از آن است مدام و
 متواتر حقایق، آن سوار بدرگاه والا ارسال میداشت
 باشند که اکثر خاطر ملکوت مناظر متعلق باخبار
 آن دیار میباشد و مخلص، صمیمی را وکیل خود
 دانسته خدمتی که در این حدود بوده باشد بی تکلف
 اشارت فرمایند که در ادای مراسم حفظ الغیب تا
 ممکن است تقصیر نمایند و نخواهد کرد و مابقی
 حقیقت، این جا از عرایض، برخوردار می مرزا
 محمد معلوم خواهند فرمود دیگر چه تصدیح دهد اسباب
 دولت و اقبال روز افزون باد
 مکتوب پنجم

الله تعالی ذات، عالی درجات، ملازمان، اقبال
 و اجلال پناه شوکت و ایالت دستگاه مرزا جیورا
 از آنچه نباید و نشاید مضمون و مامون داشته
 کامیاب، دارین کرداناد، عنایت نامه کرامی که بعد
 از مدت، مدید مخلص، خود را یاد آورده بودند مشغول
 گردید و بهجت افروزد آنکه در باب گذشتن از
 تقصیرات و خیانت، خواجه، خانجهان رقم زده ملک
 عطاوت کشته بود

حقیقت

This is far from the rule of kindness; for the Nabob having listened to the opinion of interested men, with regard to him has judged him the offender, and in no respect paid any regard to his service and fidelity. Nabob, hail! I have been a long time acquainted with his character, and there is no doubt of his attachment. But your own people from their villany do not wish that such a faithful servant should be in your service. I am hopeful, that the Nabob himself, having inquired into his conduct, will do him justice; that he may not be ruined by the villany of those that envy him: for during this scarcity of men, such a person is rarely to be met with. From my attachment to your affairs I have inroached upon your time with a few words. In future whatever may come into your exalted mind, act accordingly. Be the sources of prosperity and gladness increasing!

LETTER IV.

BEING ever honored by royal favor, may you be successful and victorious over the enemies of your faith and government! After the compliments of friendly blessing, it is represented to your penetrating and engaging soul, that on the arrival of your Grace's friendly letter, which was addressed to your true friend, great joy ensued. With regard to what passed on the subject of forwarding the address to Court; on the 21st of Mohurram ulheram, in a lucky moment,

این معنی بغایت از حساب و الطاف دور است که نواب صاحب سخن مردم اغراض در باره او اصفا فرموده او را صاحب تقصیر کرده اند اصلا نظر بر خدمت و دولت خواهی او نفرموده اند نواب سلامت از مدتی این مخلص از احوال او واقف است و در دولت خواهی او هیچ شک نیست اما مردم سرکار از ناراستی خود نمی خواهند که این چنین مردی بادین و دیانت در خدمت ایشان باشد امید که نواب بنشس نفیس خود بحقیقت معامله وارسیده انصاف فرمایند که آن از شومی حاسدان ضایع نشود که این قسم مردم در این قحط الرجال بس دیر بدست می آید فقیر بواسطه خیرخواهی سرکار بدو کلمه متصدع اوقات میگردد پیشتر هر چه بخاطر حالی پرسد آنچنان فرمایند اسباب دولت و شادمانی در تزیاید باد

مکتوب چهارم

همواره بعنایت خسروانه سربلند بوده بر اعدای دین و دولت مظفر و منصور باشند بعد از تحایف دعوات مخالفت آیات مرفوع رای کشورکشا محبت افزا میگرداند که صحیفه کرامی که بصنوف مهربانانه نامزد مخلص حقیقی شده بود بوزر آن خورمی تمام رو نمود آنکه در باب گذرانیدن عرضداشت بدرگاه آسمان جاه ایمانی رفته بود بتاریخ هست و یکم شهر محرم الحرام در ساعت نوبت

LETTER III

MAY the Servants of the imperial, prince, and illustrious Nabob, Khanjew, ever sitting *Musnud* of prosperity and fortune, be in health ! After putting up the prayers of supplication, it is represented to your enlightened soul, that having favored me with your highness's kind letter, you ordered me to execute some affairs of importance. Having considered it a happiness, and according to my ability exerted myself in these affairs, I have brought them to a conclusion : and accordingly the particulars will be understood from the representation of Mian Kumal. And on whatever service you may order me, I am hopeful that I shall by every means perform the duties of sincerity. Hail, Asylum of your friends ! Khojeh Ashraf being taken into your service, you publicly conferred on him the office of Ameen of several Pergunnehs. The said person being possessed of abilities and experience, has not been deficient in fidelity. And having made the collections of the Pergunnehs, village after village, he has by establishing an appraisement, obtained fifteen thousand rupees more than the former year ; and has brought an accompt certified by the signature of the Amils, Chowdries, and Kanoongoes. But notwithstanding the satisfaction he enjoyed from his upright conduct, and the hopes he had of reward, the Muttissuddies of the affairs of Government having depreciated his services, and given the Nabob a different impression, have exposed him to reprehension and blame.

This

that the said person being well pleased may express his gratitude. It will also be the cause of satisfaction to this friend. What farther trouble should there be? May the days of prosperity increase!

LETTER II.

MAY God Almighty, preserving safe and secure from the accidents of fortune the ~~the~~ ^{highly} accomplished, the asylum and refuge of his friends, Khanjew, grant him his desires in both worlds! After establishing the foundation of attachment and affection, it is represented to your friendly soul, that as you had written with your affectionate pen on the subject of respect, and attention to the will of the reverend Shaikh Abdussitar; and measuring out for him the lands for his livelihood in a good place; considering it an honor and happiness, I have studied attentively whatever was agreeable to the inclination of the said Prelate. My expectation from the rule of concord is this, that whatever business or commission you have here, you will without hesitation confer upon me the honor of your commands; that the duties of sincerity may be performed. May the shadow of your prosperity be extended and permanent!

که مشارالیه رضامند بوده اظهار شکر کذاری نماید
این معنی باعث اطمینان مخلص خواهد بود زیاده
چه تصدیق دهد ایام دولت روزافزون باد

نیکو شایسته دویم

اللہ تعالی ذات عالی صفات مخلصان ملاؤی
استظہاری خان جیورا از بلیات دوران مامون و
مصون داشته کامیاب دارین کرداناد بعد از تمہید
قواعد اختصاص و آرزومندی انہای رای محبت افزا
آنکہ چون در باب احترام و رعایت خاطر
مشینخت پناه شیخ عبدالستار و پیموده دادن
ارانی مدومعاش در محل نیک مرقوم قلم
عرفت رقم گردیده بود شرف و سعادت دانستہ
در انچہ خاطر مشینخت پناه مزکور بود بجان کوشیدہ
شد توقع از طریقہ یکجہتی آنکہ کاری و خدماتی کہ
در این حدود بوده باشد بی تکلف شرف ایماي
ارزانی دارند کہ شرایط اخلاص بتقدیم رسانیدہ
شود ظل دولت مبسوط و منحل باد

CHAPTER. V.

Of the Letters which Mankind write to one another.

LETTER I.

MAY the servants of the fortunate, gracious, and friendly Khanjew, being always under the care and protection of Almighty God, be happy! After confirming the engagements of sincerity and affection, it is represented to your enlightened understanding, that it is a long time since you called to your recollection your true friend, by a few lines of an agreeable epistle from your Highness. Forbid that the cause of that should be any thing else than amusement and pleasure! The way of unanimity is this. Contrary to days that are past, paying regard to the practice of affection, frequently call to your remembrance your zealous friend, and do not admit the idea of forgetting me; for it will be the means of strengthening the ties of sincerity. My asylum, hail! The reverend and upright Shaikh Abdussitar, who is one of your friends, has at this time, agreeable to supreme authority, obtained by way of livelihood, a *Taukha* on a piece of land in the Pergunneh of Doriapore; a dependancy of your own Jageer. Therefore be pleased to order your agents, to give him a Perwannah directed to the Mut-tissuddies of the Pergunneh, that they may put the said lands into the possession of the said reverend person, wherever, he may choose it; and consider an attention to him necessary;

P

that

باب پنجم در مکتوبات که ابنای روزگار بیکدیگر نویسند

مکتوب اول

ملازمان اقبال پناه عطوفت و ستگاه مخلصان اعتضادی
 خان جیو همواره در حفظ ایزد متعال بوده خوشوقت
 باشند بعد از تمهید قواعد اخلاص و آرزومندی
 مکشوف رای مهرا بجای کردانیده می آید مدتی
 است که مخلص حقیقی را بدو کلمه عنایت نامه
 کرامی یاد آوری فرمودند موانع آن بجز عیش و
 طرب امری دیگر مباد طریقه یکجبهتی آنکه بخلاف
 ایام گذشته شیوه طاعت را مرعی داشته اعیاناً
 از این مخلص مشتاق یاد آورند و تجویز نسیان
 فرمایند که باعث از دیار رابطه اخلاص خواهد بود
 ملاذا سلامت مشیخت پناه حقایق و ستگاه شیخ
 عبدالستار که یکی از دوستان ایشان است در
 این ولا پاره زمین بوجه مدومعاش بموجب فرمان
 حلیشان در پرکنه دریابور متعلقه جاکیر خدام
 آن اقبال پناه تنخواه یافته در این صورت بوکلا
 امر خواهند فرمود که پروانه بنام متصدیان پرکنه
 نوشته بدهند که اراضی مذکور را هر جا که مشیخت پناه
 مزبور خواهد بتصرف او واگذارند و رعایت
 احوال او را واجب دانند

4. The great guns that were fixed on to accompany me, let orders be given to the Daroghah, that being taken out of the magazine and compleated with every necessary, he may forward them to me, so that I may not wait for them. 5. Let orders be given to the Mutissuddies of Government to pay the companies of Matchlockmen, that are stationed with the Fojedars ; and to send them to my assistance, that they may join the army in haste. What should I say more ?

ARIZDASHT KHAN.

I *Noorullah*, the insignificant slave of your palace, humbly represents at the place of addressing the servants of the tribunal of magnificence and splendor, of the good, dignified, eminent, exalted, and princely Nabob, that having caused Shahbaz Khan, the Afghani, to expect your favor and assistance, I have entertained him. I have repeatedly solicited on his account, but as yet nothing has been done for him ; being therefore greatly distressed, he can endure it no longer. From my attention to your highness, I am hopeful, that out of your generosity, orders will be given to the Diwans to settle his business, and to detach him along with me, for he is a manly, clever, young man. By doing this, the least of your slave will be honored. What can I say more ?

چهارم توپ‌های کلان که همراه بنده مقرر شده‌اند
 بداروغه حکم شود که از کارخانه برآورده لازمه آنرا
 سرانجام نموده نزد کمترین رساند که انتظار نکشد
 پنجم جماعه برقدازان که همراه فوجداران تعیین
 می‌شوند امر شود که متصدیان سرکار طلب نموده
 برفاقت بنده تعیین سازند که زود ببلشکر ملحق
 شود زیاده چه عرض نماید

عزداشت پیردبم

بنده درگاه نورالله ذره‌دار بموقف عرض باریافتگان
 محفل عظمت و اجلال نواب مستطاب معالی
 القاب سپهرجناب مهرکاب خدایکانی میرساند که
 شهبازخان افغان را امیدوار بر مهربانی و اعطاف
 صاحب نموده نگاهداشت بود مکرر در باب او
 التماس نموده تا حال مبهم‌سازی او نشد بنابراین
 پریشانی تمام بحال او راه یافته دیگر تاب ندارد
 بملازمت کرامی امیدوار است که ارزوی کرم
 بدیوانیان حکم شود که احوال پردازی او نموده
 همراه بنده تعیین سازند که جوان مردانه و کارآمدنی
 است در این باب سرفرازی کمترین بندنا خواهد
 بود زیاده چه عرض نماید

Therefore I request that I may be ordered into your noble presence, that I may relate some particulars in your august hearing; and that on whatever service you may order me, I may execute it by every means in my power. What should I add more? May your exalted shadow be extended over the heads of your well-wishers!

ARIZDASHT XVII.

I *Naffirulla*, the slave of your court, represent, in address of the good and illustrious Nabob, my Lord, that I have applied for several lists of necessaries as described below; and I am hopeful that they will be complied with. 1. Since by your favor I have been honored with the office of Fojedar, please God, as far as in my power, I will commit no neglect in fidelity; but my pay is known to you, and I have a large body along with me; so by your kindness and favor I am hopeful of an addition. 2. As a great many villages of these Pergunnchs are united in clans, and require force, and have sorts of strength, success will depend on the number of troops. 3. Some of my brethren, putting their trust in the prosperity of that Kiblieh, have lost their habitations. They are manly fellows, and are desirous of employment. If orders be given to the Diwans, that having received them in the train of the slaves of Government, they may detach them with me, they will be of service; and it will confer an honor on this well-wisher.

4. The

بنابر آن معروض میدارد که حکم شود که بنخدمت
شریف رسیده بعضی حقایق را بشمع حالی رساند
و بهر خدمتی که امر فرمایند بالراس و العین بجا آورد
زیاده چه عرض نماید ظلّیّ حالی بر مفارق خیرخوانان
ممدود باد

عرضداشت هفتم

بنده درگاه نصرالله بعرض ملازمان نواب مستطاب
سوپرکاب خدایکانی میرساند که چند فصل از ضروریات
شرح ذیل التماس میدارد امیدوار است
افتد اول از روی کرم که بنخدمت فوجدار
شده است انشاء الله تعالی حتی الامکان در دست
و جان سپاری تقصیر نخواهد کرد اما علوفه بنده
صاحب معلوم است و جماعه کثیر همراه دارد
از عنایت و مهربانی صاحب قدردان متوقع اضافه
است دویم چون اکثر دیه‌های آن پرکنات مراس
و زور طلب است و قلعه‌های محکم دارد هرچه
جمعیت باشد همان طور کار خواهد شد سیوم چند
برادر فقیر تکیه بدولت آن قبله‌گویی نموده از
وطن آمده‌اند جوانان مردانه و کار طلب اند اگر
بدیوانیان حکم شود که آنها را در سلک بندای
سرکار داخل نموده همراه بنده تعیین سازند بکار
خواهند آمد و باعث سرفرازی این خیرخواه خواهد گردید

that I was honored with the contents of the respectable Perwanch which came addressed to your slave. With regard to what was directed about representing the hostility and obstinacy of Khojeh Ali, and my Lord, Mohammed Murad ! having, agreeable to orders, assembled the people of the neighbourhood, and having inquired into the cause of the contention of these two respected persons, and having confirmed the decision upon this affair by the seal of the Kazi, and the chief and respectable people of this district, and having sent it into your presence, it will come into your august sight. Farther what should I say ? Be the shadow of clemency extended !

ARIZDASHT XVI.

I *Abdurrehman*, your slave, having performed the duties of slavery and dependancy, represent at the place of addressing the benevolent, illustrious, and princely Nabob, the place of my Kibleh, that the business of this district under the auspices of the countenance and prosperity of that Kibleh, is compleated in a proper and becoming manner. In future whatever business or employment you may have here, to which I am equal, command me without hesitation. My zeal for the honor of your service, which is the object of my constant attention, and the fund of perpetual happiness, is rooted in my bosom.

که پروانه واجب التعظیم بنام این بنده شرف
 ورود یافته بود مضمون آن مفتخر گردید آنکه در
 باب معروض داشتن حقیقت جنگ و عناد
 مردم، خواجۀ علی و مولانا محمد مراد ایما رفته بود
 حسب فرمودۀ صاحب مردم، قرب جوار را طلبیده
 باعث نزاع آن هر دو حمید از روی راستی استفسار
 نموده در این باب محضر بمهر قاضی و ابالی
 و مولی این نواحی درست نموده بحضور فرستاده
 شد بنظر عالی خواهد در آمد زیاده چه عرض نماید
 ظل شفقت مبرور باد

عرضداشت شانزدهم

بنده عبد الرحمن لوازم عبودیت و تسلیات بجا آورده
 بموقف عرض نواب مستطاب کیوان وقار خداوندی
 قبله کابی میرساند که معاملۀ این نواحی بمن توجّه
 و اقبال آن قبله چنانکه باید و شاید صورت
 انصرام گرفت آینده در این جا کاری و خدماتی که
 لایق این بنده باشد بلا توقف فرمایند و اشتیاق
 بشرف ملازمت که خلاصۀ مطالب سرمدی و
 سرمایۀ سعادت ابدی است دامن گیر شده

ARIZDASHT XIV.

YOUR real slave Ahmed the *Sadeeki* represents at the place of addressing the benevolent and elevated Nabob, my support and my Kibleh, that upon receiving the honorable Perwanch that was issued in my name I became honored and elevated. And with regard to, what was written on the subject of serving and attending to the noble, upright, and generous Meer, Dervaiish Ali, agreeable to your high command, I have laboured from my soul to satisfy the desire and inclination of the said Meer. I held not myself excused from any service that lay within my power; according as the said Meer will report verbally in your illustrious presence. I am hopeful, that, likewise, whatever business, or service, you may have in these parts, you will elevate me with the honor of your commands; that considering it as my present and future happiness, I may perform the duties of attachment in executing it. What should I add more? May your shadow be extended!

ARIZDASHT XV.

I *Bazeed*, the least of your well-wishers, after expressing my dependence and submission, which is the practice of faithful servants, represents to the good and exalted Nabob, my Lord, whose illustrious shadow be extended,

O

that

عرضداشت چهاردهم

بنده حقیقی احمد صدیقی بموقف عرض نواب
مستطاب معالی القاب استظباری قبله کابی میرساند
که بوصول پروانه عظام که بنام کمترین صادر
شده بود مشغول و سرفراز گردید آنکه در باب
خدمت و رعایت سیادت پناه صفوت و نجابت دستگاه
میردرویش علی امر شده بود حسب حکم عالی
انچه مطلب و متعذر میر مشارالیه بود در سرانجام
آن بجان کوشیده خدمتی که از دست بنده
برآمده خود را معاف نداشت چنانچه میر مذکور
زبانی بحضور فایض النور اظهار خواهد نمود امیدوار
است که بهمین دستور کار و خدمتی که در این
حدود بوده باشد بشرف ایمانی آن بنده خود را
سرفراز فرمایند که سعادت دارین خود دانسته در
تقدیم آن شرایط اعتقاد بظهور رساند زیاده چه
عرض نماید ظلمت مهرد باد

عرضداشت پانزدهم

کمترین خیرخوانان بازید بعد از عرض عبودیت
و نیازمندی که شیوه بندهای عقیدت شعار است
بعرض نواب مستطاب سپهرکاب خداوندی مد
قله العالی میرساند

that having got them ready, he may dispatch
to me. And let me be favored with powder and
that I may attack those people well provided. May
the days of your life and your profits increase.

ARIZD. 18TH JUL. XVII.

YOUR faithful servant Abdiastor, who presents the tribute of subserviency and the duties of supplication, represents at the place of addressing the slaves of the exalted Nabob, the seat of my Kibleh, and my support. Nabob, hail ! It is known to your enlightened soul whence the submission and attachment of this beggar to that noble race takes its rise. And what regard the deceased Nabob had for the father of this slave, who boasts of being born in your family. How can I describe the sincerity and attachment which I have for the Nabob ; and the kindness of the just Nabob towards me, since it exceeds the bounds of description ? Therefore having put my trust in my own subserviency, and your kindness, I have sent my own children into the service of your Highness ; for they are young men desirous of employment, and capable of service. I am hopeful, that having engaged them, you will bestow your august attention in patronizing them ; for it will be a source of honor to this child of your family. Farther what can I add ? But the shadow of prosperity extended !

ARIZONA

که سربراه نموده نذر کمترین رساند و باروت و سرب
عنایت شود که با استعداد تمام بر سر آن مردم
تاخت نماید واجب بود بعرض رسانید ایام عمر
و دولت در تزیین باد

عرضداشت سیزدهم

بندای عقیدت شعار عبدالستار بعد از ادای
وظایف و لوازم نیاز بذروه عرض نمایند
نواب قباکامی استقاری میران
که نواب دولت بشهر رفته اند
نسبت بذریع و از شهر رفته اند
از اوقات و از شهر رفته اند
چند مهربانی دارند
میناید از اخلاص و عثیده فزیر از شهر رفته اند
و عنایت و مهربانی نواب قباکامی
دارد که زیاده از اندازه تحیرات لایم تنید بر
نسبت بذریع خود و التفات از شهر رفته اند
بنده را در خدمت عالی فرستاده تبارک
کارطلب و قابل خدمت انداید دارد که در خدمت
بنده منسلک فرموده در تربیت آنها توفیق
مبنول دارند که با عشر سرفراز این خاندان
شد زیاده چه عرض نماید ظالم دولت محمودیه

ARIZDASHT XI.

YOUR zealous and affectionate slave Abdulkadir, represents at the place of addressing the respectable personage of the exalted court, that night and day he petitions from Heaven abundance of daily-increasing prosperity and a succession of various conquests. Since this proceeds from the purity of attachment and sincerity, he is desirous and hopeful, that it may have the honor of being acceptable. As my intention was to express submission and sincerity, I have not been troublesome with prolixity. May your prosperity and happiness increase.

ARIZDASHT XII.

THE least of your well-wishers Alawil, after performing the devoirs of suberviency, and the duties of submission, presents in address to the benevolent and illustrious Nabob, the place of my Killah, whose power may God increase, that an account of my chastising the refractory in this district, and seizing their slaves and effects was particularly represented some time ago; and will have reached your august hearing. At present I have in view the extermination of the rebels on the other side of the water; for those people have risen up in treason. My Lord, be it known. The body of horse and mail men, with some guns, which were detached for your servant, have now arrived. I am hopeful that you will give orders to one of your servants,

that

عرضداشت، یازدهم

بنده دهاکوی خیراندیش عبدالقادر بنزوه عرض
ذوالاحترام، عتبه عالی میرساند که شت و روز وفور
دولت، روزافزون و ظهور فتوحات، کوناگون از
درگاه قادر، بیچون مسست مینماید که چون منبعث
مخلص، عقیده و اخلاص است مترصد و امیدوار
می باشد که بشرف اجابت مقرون گردد از آنجا که
غرض اظهار بندگی و اخلاص بود بنزاید مصدع
نکردید دولت و اقتبال دو تزیاید باد

عرضداشت، دوازدهم

کمترین خیراندیشان علول بعد از تقدیم مراسم
عبودیت و بندگی بعرض، نواب مستطاب والاحجاب
قبله کاهی مد ظله الله تعالی میرساند که حقیقت
تنبیه نمودن، متمرّدان، این نواحی و بدست آوردن
بندی و مویشی آنها قبل از این مفصل معروض داشته
بود. سمع عالی رسیده باشد الحال عزیمت
استیصال متمرّدان، آن روی آب درپیش دارد
که آن مردم سر بشناسد برداشته اند صاحب سلامت
جماعه سواران و برقندازان چند توپ که همراه
بنده تعیین شده بود تا حال نرسیده امیدوار است
که یکی از بنده های حضور را امر فرمایند

Wherever your Highness shall command, being eager, and having hastened to your service, let me be favored with intelligence of your resplendent, and fortunate Majesty. I wait for commands. Further what can I represent? May the shadow of your prosperity be spread over the heads of your well-wishers!

ARIZDASHT X.

YOUR meanest slave Illahbuksh having performed the ceremonies of slavery and sincerity, represents at the station of the slaves of the benevolent, high, dignified, and illustrious Nabob, my Lord, and the place of my Kiblah, that on the arrival of your illustrious Perwanch, which was issued in the name of your meanest slave, there accrued from it elevation and honor. With regard to what was commanded about sending the money of the Pergunnahs three days ago, the money that was collected being dispatched along with the aslam of brotherhood Khairat Khan, I hope it will arrive in safety. And let the agent of government be directed, after the money is delivered to the attending treasurer, to give the said brother his leave; for many matters of importance here depend on his presence. Your slave is as little as possible negligent in completing the collections; please God, having in a short time raised the balances in the Pergunnah he will dispatch them. To add more, would exceed the limits of respect. May prosperity multiply on you daily!

بهر جا که امر حالی شود از سر قدم ساخته بملازمت شتابد
و باد را که حضور فایض النور سعادت اندوز کرد
منتظر حکم است زیاده به عرض نماید ظل دولت
بر مفارق خیر خوانان مهرد باد

عرضداشت دهم

بنده کمترین اله بخش شرایط بندگی و عبودیت
بجا آورده بموقوف عرض نواب مستطاب فلک جناب
کردوان وقار خورشید اشتها خداوندی قبله گاهی میسر ساند
که بیرو در پروانه عطاسی که بنامر کمترین خلایان
عز امدار یافته بود سرفرازی و بنده نوازی حاصل
کردید آنکه در باب فرستادن خزانه پرکنات امر
شده بود سه روز است که زری که تحصیل شده
بود بمصحوب اخوت پناه قاسم خان ارسال داشت
امید که سلامت برسد و بکلای حضور امر شود که
زری را تحویل خزانهچی رکاب نموده اخوی مذکور را
رخصت نمایند که اکثر مهمات این جا وابسته بوجود
او است بنده تا ممکن است در اتمام تحصیل
تتبع نمیکند انشاء الله تعالی در نزدیکی پرکنات
بی باق نموده ارسال خواهد داشت زیاده عرض
حد ادب ندید دولت و بیعت روز افزون باد
عرضداشت

and nothing has happened to disturb the quiet of the inhabitants of this province ; and all the farmers and inhabitants are employed in praying for your eternal prosperity. I am hopeful that it will continue in the same way. Hail, Kibleh of the creation ! By the favour of God, and your world-subduing prosperity, I have taken so much care to prevent taxation, that from the Pergunneh of Wuzceerpoor to Jalore, it is effectually stopped. And just now I have sent two more troopers, who may be vigilant in the territories of the Jageer o` Rana Jagut Sing ; and the Pergunneh of Nandul, &c. the Jageer of Rajeh Rauí Sing and the lands of the district of Neetthore. By the will of God, I have not, nor shall I excuse myself from the duties of diligence ; and no one has power to do that which is prohibited your divine authority.

ARIZDASHT IX.

YOUR sincere well-wisher Mohammed Mukeem represents before the servants of the benevolent Nabob, the seat of prosperity and splendor, the place of my *Kibleh*, that upon having the joyful tidings of the princely Nabob's coming here so great joy and gladness arose, that it cannot be properly described. The desire of the honor of kissing your feet exceeds all bounds.

N

Wherever

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 شاهی هر گرن
 و هیچ گونه واقع که موجب کدورت سکنه این
 دیار باشد نیست و جمیع رطایا و مساکین بدطای
 دوام دولت ابدتین مشغول اند امیدوار است
 که من بعد همین منوال بلندد قبد جهان و
 جابان سلامت بفضل الهی و اقبال جهان کشای
 شاینشاهی نوعی اهتمام به نیکوای نموده که از پرکنه
 و فرمود تا جالور بالکل بر طرف شد و الحال دو
 نفر سوار دیگر تعیین نموده که در نواحی جاگیر
 رانای جکت سنگ و پرکنه نازل و غیره جاگیر راج
 رای سنده و محال سرکار نیشور خبردار باشند
 انشاء الله تعالی در لوازم تاکیدات خود را معاف
 نداشته و نخواهد داشت و اعدی را قدرت نیست
 که مرتکب این امر ممنوع درگاه آسمان جاه بشود

عرضداشت نهم

خیرخواه حقیقی محمد متقیم بعرض ملازمان نواب
 مستطاب معالی القاب اقبال و ابلال پناه قبدگابی
 میرساند که خبر بهجت اثر تشریف آوردن نواب
 خداوندی در این صوبه چندان خوشحالی و فارغی
 روی داد که بشرح راست نیاید شوق شرف
 پاپوس از حد متجاوز است

ARIZDASHT VII.

THE least of the slaves of the court represents at the petitioning place of those who stand at the foot of your imperial throne, that the world-subjecting, and sun-resplendent command issued forth in the name of this devoted servant, to detach five hundred horsemen from amongst my own people for the business of Kandahar with Bakır Khan ; that they may attend him in it. Kibleh of the world, hail ! Having, agreeable to your royal orders, picked out from amongst our brethren the number of five hundred horsemen, manly fellows, I have sent them with horses and fresh accoutrements along with the said Khan ; that as far as possible they may not be deficient in duty and attachment. And for the support and pay of that body I have consigned two Pergunnehs in the soobah of Multan, belonging to your slave's Jageer ; that they may always be receiving something from it ; so that being satisfied, they may be attentive to the appointed service. It was necessary to represent. Be the shade of prosperity and fortune eternal !

ARIZDASHT VIII.

THE least of your slaves, having kissed the devoted ground of subserviency with the lip of submission, humbly represents at the petitioning place of those that stand at the foot of your imperial throne, that, by the favor of God, and by the prosperity of exalted and royal majesty, all is well :

عرضداشت، هشتم

کمترین، بنده‌های درگاه، بموقف، عرض، ایستاده‌های
سریر خلافت مصیر میرساند که حکم، جهان مطاع آفتاب
شعاع بنام، این بنده فدوی صادر شده بود که
پانصد سوار از، برادران، خود، بجهت، مهم، قندار
بمراه، فیروزخان، تعیین سازد که در آن مهم
رفاقت، او نمایند قبله، عالم سلامت حسب، الحکم،
اشرف موازی، پانصد سوار از برادران، خود
جوانان، مردانه جدا نموده با اسب و یراق، تازه
بمراه، خان، مذکور داده که تا ممکن باشد در خدمت
و جان سپاری، تقصیر نکنند و دو پرکنه از صوبه
ملتان که در جاکیر بنده مقرر است در وجه، پایانه،
آن جماع، تنخواه نموده که از آن جا چیزی بانها
میرسیده باشد که بخاطر جمع در خدمت، مرجوع
سرکرم بوده باشند واجب بود، عرض رسانید ظلل،
دولت و اقبال لایزال باد

عرضداشت، هشتم

کمترین فدویان، جان سپار زمین، خدمت بلب،
ادب بوسیده ذره‌وار بموقف، عرض، ایستاده‌های
سریر، سلطنت مصیر میرساند که از فضل، الهی و
اقبال، حضرت، اعلی خاقانی، همجا خیر است

THE FORMS OF HINDUISM.

Accordingly an account of the insolence and villainy of these people, and the activity of this slave of the court, will be represented by people that are disinterested. Be the sun of prosperity and fortune blazing upon the creation!

ARIZDASHT VI.

YOUR devoted slave Sikunder, having performed the ceremonies of the prostration and the dependancy of slavery, sendeth health to the Kibleh of this world and the next, at the petitioning place of the servants of your heavenly palace. I became dignified and elevated with the honor of the auspicious contents of the illustrious mandate that was issued in the name of this meanest of your slaves, on the subject of repairing the fort of Rajore; and having instantly dispatched a person to different places to bring masons and materials of stone and lime, &c. please God, as far as possible, I shall be guilty of no neglect in completing the buildings of the said fort. As expert stone-cutters are not to be had in this district, I am hopeful that your sacred orders will be issued to your royal Diwans, that they may detach some good expert stone-cutters from the presence; that the work may not be stopped. It was necessary, and I have represented it. Be the sun of prosperity and fortune blazing!

ARIZDASHT

عبرت گزین شده شیوه رعیتی گرفته بی طلب مال و اجبی بجاگیرداران میدهند چنانچه حقیقت تهمرد و فساد این مردم و تردد بنده درگاه از مردم بیغرض بعرض خواهد رسید آفتاب دولت و اقبال بر مفارق عالم و طالبیان تابنده باد

عرضداشت ششم

بنده فنوی سکندر شرایط سجدهات و تسلیات غلامی بجا آورده بموقف عرض باریافتگان درگاه عرش اشتباه میرساند که قبله دین و دنیا سلامت فرمان طالبیشان که بنامر کمترین بنده در باب ایتام قلعه راجور صادر شده بود بشرف مضنون آن مشتم و سرفراز گردید و بهان ساعت مردم را بمجت آوردن معماران و مصالح از سنگ و چونه و غیره بجا تعیین نموده انشاء الله تعالی تا ممکن است در سرانجام عمارت قلعه مذکور تقصیر ننخواهد کرد چون در این نواحی سنکتران خوب چابلدست پیدا نمیشوند امیدوار است که خادم مقدس بدیوانیان معظم شرف صدور یابد که چند نفر سنک تراش خوب چابلدست از حضور لامع النور تعیین فرمایند که کار معطل نماند واجب بود بعرض رسانید آفتاب دولت و اقبال تابنده باد

عرضداشت

And of the horsemen belonging to some of the officers, an hundred and fifty, according to a particular list of their names, which will be presented to your highness, obtained the honor of martyrdom, and of the inconsiderate villagers, near a thousand having become the food of sword and arrow, went to hell. The rest of the out-casts could not sustain this fight. When night came on, that destitute short-sighted band, like a flock of sheep or goats, fled panick-struck every where. In the morning the servants of government rode towards the villages of the rebels. That body having united, were collected together, with their families and children, in one place, in the village of Selimpoor, which is a large village with a fort in the middle of the jungle; and destroyed the men from all quarters. But although these people struggled and fought strenuously, at length the cavalry having dismounted and entered the village, killed a great number, and set the village on fire. After that, having seized and confined their women and children, and taken possession of their substance and effects, I delivered them to the agents of the Jageerdars; to whom also I have committed the charge of the chiefs of that village, that they may satisfy themselves for their three years rent. The rebellious practice of the people of this country is clearer than the sun. At present, by the power of royal prosperity, they have received such correction and chastisement, that all the inhabitants in this district, having taken warning, and having applied themselves to the business of cultivation, pay their rents willingly to the Jageerdars.

و از سواران بعضی منصبداران یک صد و پنجاه
 کس بموجبی که اسلحه با سیم از یادداشت علیحدہ
 بعرض اشرف خواهد رسید بدرجہ شہادت رسیدند
 و از کنوران بی تدبیر نزدیک ہزار کس علف
 تیغ و تیر کشتہ بجهنم رفتند دیگر مقہوران را تاب
 جنگ نماند چون شب شد آن جماعہ بی مایہ کوتہ اندیش
 مثل کلا کوسفند و میش بہر جانب رسیدند علی
 الصبح ہندای درگاہ ہر سر دیہائی آن متمدن
 سواری نمودند آن جماعہ با ہم اتفاق کردہ در موضع
 سلیم پور کہ دیہ کلان است قلعہ دارد و در میان
 جنگل واقع است با خیال و اطفال خود یک جا
 شدہ بودند لشکریان از ہر چہار طرف قتل کردند
 اگرچہ آن مردم کشش و کوشش بہ مرتبہ نہایت
 نمودند تا قبت سواران پیادہ شدہ در دیہ آن در آمدہ
 کس بسیار کشتند و دیہرا آتش دادند بعد
 از آن زن و بچہ آنہرا اسیر و دستگیر نمودہ
 مال و مویشی بضبط در آورده عوالہ کماشتہائی
 جاکیرداران ساختہ و سرداران آن دیہرا نیز بانہا
 سپردہ کہ محصول سال خود را خاطر نشان نمایند
 قبلہ عالم سلامت شیوہ تہمدی این مردم در این
 ملک اظہر من الشمس است الحال بہ نیروی
 قبایل شاہنشاهی چنان تنبیہ و تادیب یافتہ اند
 کہ تمام مردم این نواحی

عبرت گیرین

represents at the petitioning place of the servants of the majesty of the true Kibleh and real Kaabeh, that your illustrious mandate, which was issued in the hope of the least of your well-wishers with regard to the correction and chastisement of the clans of the district o' Ahmedabad and causing the money of the Jageerdars to be given out of the lands of the rebels, honored me with its world-subjecting commands. Having marched with my own people, and some auxiliary officers who were detached thither with your servant; and having encamped in the village of Maazimpoor, which is seven krohs from Ahmedabad; and next day putting confidence in the unfailing prosperity of majesty, I made an attack on these villages of the clans, which, by the accounts of the Jageerdar's agents, had not paid their rent for three years; and were become rebellious. When the rebels heard of your servant's arrival, being collected, they instantly retired to the jungle; and posted themselves in the road o' the army. When this news reached your servant, by the advice of your friend, having sent for hatchet-men from all quarters to cut down the jungle, we began to cut it down. Although these short-sighted outcasts, having got into the jungle, were not idle with their fire-arms and arrows, yet when the heroes o' the army had surrounded them on all sides, the villagers, being desperate, came out o' the jungle, and an obstinate engagement ensued with the Seyids, Moguls, and Rajpoots belonging to your servant.

M

And

بموقف عرض بندگان، حضرت قبله حقیقی و کعبه تحقیقی میفرماید که فرمان حالیشان که در باب تنبیه و تادیب مواسات نواحی احمدآباد و دایندن زر جاکیرداران از محال متمدنان بنام محترمین مردمان صادر شده بود بمحکم جهان مطاع سرفرازی بخشید با جمعیت خود و ~~بعضی از متمدنان~~ که همراه بنده تعینات این صوبه ~~کرد~~ کرده در موضع معظم پور که هفت کروزه از احمدآباد است دیره نموده روز و یکسرتکیه بر دولت لایزال شاهنشاهی کرده بر سر دیه های مواسات که کماشتای جاکیرداران نوشت داده اند که سه سال است که این مردم مال واجبی نمیدهند و متمدن نگاه میدارند تاغت نمود چون متمدنان خبر آمدن بنده شنیدند بمحلی جمع شده در جنگل در آمدند و سر راه لشکر گرفتند چون این خبر به بنده رسید بصلاح دولت خوانان جهت قطع جنگل تبرواران از اطراف طلبیده به بریدن جنگل متبید شد اگرچه آن متهوران کوته اندیش در میان جنگل در آمده از تفنگ اندازی و تیربازی تقصیر نکردند اما چون نازیان لشکر از هر چهار طرف محاصره کردند کنواران عاجز شده از جنگل برآمدند و جنگ عظیم واقع شد از مردم سادات و مغل و راجپوت تا بینان بنده

although a strong detachment has been sent against him, who having immediately defeated him or taken him prisoner may bring him to our imperial throne like that of Egypt, yet as his family and children and other property, with his horses and camels, are in a place in Kabul, having gone thither, and having instantly seized on his children, dispatch them immediately under the care of a trusty person, to our royal court. And whatever of his substance and effects shall be there, having taken an account of them and confiscated them, inform me of it. Kibleh of the world, hail ! Agreeable to your royal order, the instant that I received information of the contents of your sacred command, I set out for Kabul equipped for plundering. The children and dependants were in readiness to depart when your servant arrived. Having seized the offender's children, and dispatched them to Court, with the ready money that was found in his house, along with Khojeh Ahmed, this devoted's real brother, and fifteen horsemen, I hope they will arrive in safety. Besides, having taken an account of his camels and horses, I shall dispatch them after to your court, the asylum of the world. Being proper, I have represented it. Be the world-enlightening-sun of prosperity and riches blazing !

ARIZDASHT V.

YOUR sincere well-wisher Mozuffer, having kissed the ground of subserviency with the lip of respect and contrition,

represents

اگرچه افواج، قاهره بر سر او تعیین شده که عنقریب
 او را منہزم گردانیده یا دستگیر نموده به سریر خلافت مصیر
 آورند لیکن چون عیال و اطفال و سایر اسباب و
 اسب و شتر او در خطہ کابل است بدینجا رفته
 فرزندان، او را در ساعت دستگیر نموده بمراد کس،
 معتبر روانہ درگاہ والا سازد و آنچه مال و اسباب
 او در آنجا بوده باشد در قید قلم آورده بخالصہ
 مشرفہ ضبط کرده عرضداشت نماید قبلہ حاکمیان
 سلامت حسب حکم اشرف در ساعت کہ بمضمون،
 حکم اقدس اطلاع یافته بطریق الغار روانہ کابل
 گردید فرزندان و متعلقان، او در عین استعداد
 برآمدن بودند کہ بندہ رسیدہ فرزندان، آن روسیاه را
 متقید ساخته با زر نقد کہ از خانہ او برآیدہ منسوب
 خواجہ احمد کہ برادر حقیقی این فدوی است با
 جمعیت، پانزدہ نفر سوار روانہ درگاہ معلی نموده امیدوار
 است کہ بسلامت برسد باقی شتران و اسبان،
 او طومار نموده متعاقب روانہ درگاہ کیتی پناہ مینماید
 واجب بود بعرض رسانید آفتاب، جهان تاب دولت
 و اقبال تابندہ باد

عرضداشت پنجم

مرید با اخلاص مقلد زمین، خدمت بلب، ادب
 و انکار بوسیدہ

represents at the petitioning place of the servant of your heavenly palace, the seat of Alexander, the throne of Soliman, the pomp of Feridoon, the splendor of Darius, the retinue of Jumsheed, and the grandeur of King Khosro, (may Heaven establish your kingdom for ever,) that upon the arrival of your illustrious and propitious Firman, with the honor of a princely dress, and the present of a Babylonian horse marked like Duldul, with which, out of your kindness, you distinguished me, having anticipated and hastened to meet it, and having understood the fortunate and favorable contents of your world-subjecting command; having put it on my head, and having adorned the forehead of supplication with the dust of submission, I invested myself with your elegant dress; and having put round my neck the reins of the bridle of a fine-paced horse; having performed the ceremonies of dependancy, and the proud and elevated head of this sincere well-wisher being raised above the clouds, in what words can I express the acknowledgment of this vast bounty! With regard to the sacred orders that were issued, that the ungrateful Mohammed Kooli, a person nourished and protected by your peculiar favor, not being sensible of his good fortune, having turned away his head from the Kibleh of prosperity; and upon an insurrection of some disaffected people having raised disturbances in the country of Ghuzni, and confirmed a rebellion;

although

بموقف عرض، باریافتگان، درگاه عرش اشتباه سلندرجه
 سلیمان سیر فریدون قر داراشکوه جمشید حشمت
 کینخسرو منزلت خلد الله مله میرساند که پرورد
 فرمان، حالیشان فرخنده عنوان و شرف خلعت، شان
 و انعام، اسپ عراقی دلیل نشان که بنوازش،
 تمام سرفراز فرموده بودند قدم از سر ساخته باستقبال
 آن شتافته و شرف، مضمون، پاپون، عنایت
 مسکون، حکم، جهان مطاع اطلاع یافته بر فرق، سر
 نهاده جبین، نیاز، بخاک، سجدهات نورانی کردانیده
 خلعت، خاصه در بر کرد و دوال، لجام، اسپ
 خوشترام در کلو انداخته لوازم، تسلیات را بشقدیم
 رسانید سر تفاخر و مهابت، این سرید با اغلاص از
 فلک الافلاک در گذشته سپاس، آن عطیه عظمی بلام
 زبان بیان توان کرد آنکه حکم، متدیس صادر
 شده بود که محمد قلی بدبخت تربیت و رعایت
 کرده عنایت بای خاص انخاص بود قدر دولت را
 ندانسته سر از قبله اقبال تافته بتحریر، بعنی
 نادولت خوانان در ولایت، غزنین شورش، بهم
 رسانیده خود را به باغی گری قرار داده

ARIZDASHT III.

THE slave of the court Afghur, having adorned the forehead of slavery, humility, and contrition, with the dust of submission, at the petitioning place of the porters of the heavenly-celestial palace of the shadow of God, sendeth health to the Kibleh of mankind. You dispatched your slave, born in your own house, whom, out of your royal favor, you appointed to the duty of Ojeen. Having posted and travelled stage after stage, I arrived at the Fort Ojeen on the 7th of the great Shaban. By the will of Almighty God having struggled heartily, as far as it was in my ability and power, in the manner which that true monitor, giving his instructions verbally, directed for the execution of several affairs of importance, I will not deviate from your sacred commands. And whatever happens I shall represent it daily. It was proper to make this address. Be the sun of prosperity and greatness shining on the heads of men!

ARIZDASHT IV.

YOUR willing and faithful servant, having performed the duties of respect, humility, and submission,

عرضداشت، سیوم

بنده درگاه اصغر بمبین، عبودیت و عجز و انکسار، خاک
 سجدهات نورانی ساخته، بموقف، عرض، حجاب، بارگاه
 فلک اشتباه، سرآگاه، ظل، الله میسرساند که قبله
 عالمیان سلامت بنده، خانه زادرا که بنوازش،
 خسروانه، بخدمت، اوجین سرفراز کرده، رخصت فرموده
 بودند کوچ، بکوچ طبر، منازل و قطع، مراحل نموده
 بتاریخ، هشتم، ماه شعبان، المعظم داخل قلعه اوجین
 شد انشاء الله تعالی بنوعی که آن مرشد حقیقی
 بزیان، مبارک نصیحت فرموده در تقدیم، بعضی
 مهمات امر نموده اند تا ممکن و مقدور است از
 حکم، اقدس تجاوز نخواهد نمود آنچه رو میدهد حقیقت
 روز بروز معروض خواهد داشت واجب بود بعرض
 رسانید آفتاب، دولت و عظمت بر مشارق
 عالمیان تابنده باد

عرضداشت، چهارم

بنده مرید معتقد شرایط ادب و زمین پوسی و کورنش
 بآورد

بموقف

At break of day the men were ready to mount, when Deofin, the Rajah of that hill, which is the head of the whole, being ashamed and penitent for his ~~trans-~~gression and offence, and having asked forgiveness, and put the axe around his neck, came forth, and waited on me. Seeing that your Royal favor attends the sinner and the penitent, considering the happy disposition of that Kibleh of both worlds, and having saved him from death and depredation, I have removed him from his habitation. On the 16th of Ferwardi, having dispatched the said Rajah and the prisoners ~~with a present of money~~ and different articles, and of the rarities of the hills, ~~together with a distinct account,~~ along with my brother Mohammed Kooli, to your heavenly palace, he will present them to your royal sight. And having actually annexed the possessions of those people to the royal property, I have delivered them to men of credit, that, giving confidence and security to the inhabitants, they may improve them. Farther, whatever order shall be issued, I shall act accordingly. Be the Sun of prosperity and empire shining on the heads of men !

در دریا در میان و هیچ آن شور و گمان را
اسیر نمایند وقت صبح در استعداد سواران را
که دیوسین راجه آن کوه که سردار آنها بودند
بدگرداری و نامواری خود ندامت و خجالت کشیده
و زهار خواسته تبر در گلو انداخته آمده این فوکی را
دید از آنجا که عثمان شاهنشاهی شامل حال
کنندگان و زهار خوانان است ملاحظه مزاج همان
آن قبله دوجانی نموده از غارت کردن جان و
مال امان داده و جلاوطن ساخت بتاریخ شانزدهم
فروردی راجه مذکور را با اسیران و پیشکش نقد و
جنس و از نفایس کوستان بتفصیل غلیظه مصحوب
برادر محمد قلی روانه درگاه عرش اشتباه نموده
بنظر اشرف خواهد گذشت بالفعل محال آن
مردم را بخالصه شریف ضبط نموده بلسان معتبر
سپرده که رعایا و لاسا و استمالت نموده آبادان
سازند پیشتر هر چه حکم شود بر آن عمل نماید زیاده
عرض حد ادب نیست آفتاب دولت و سلطنت
بر مفاصل حاکمیان تابنده باد

I have dispatched them along with Khajeh Nadir Khan ; that being watchful on the road, with guards and sentries he may carry them to Court. Hail Khajeh of your servants ! The allowance of the said Khajeh is very small. For the sake of his own credit he supports a greater number of horsemen than the establishment of Government ; and he is a servant faithful and attached to your Majesty. I am hopeful that he will be honored by your royal favor in proportion to his fidelity and sincerity, for it will be the means of elevating this most humble of your faithful servants. To urge more would be impertinence. May the world-illuminating-sun of your prosperity continue to shine upon the heads of mankind !

ARIZDASHT II.

THE least of your faithful slaves Mohammed Murad, having performed the duties of humility, resignation, submission, and slavery, represents at the petitioning place, at the foot of your imperial throne, that having some time ago transmitted an account of the insolence, treachery, and rebellion, of the disaffected Rajahs of the hills, it must have reached the ears of your highness. At this time, on the 7th of Ardi-behisht, putting my trust in Heaven, I marched against those rebels with my own people. When we had come near to the hills, I thought it advisable to march the troops in the morning, into the hills, to seize the wives and children of the rebels.

At

تحويل، کماشدهاي تحويلداران نموده مصحوب
 خواجه نادر خان ارسال داشت که در راه از چوکی و
 بهره خبردار بوده بدرگاه^۱ و الاجاه رساند قبل^۲ بنده^۳
 سلامت منصب خواجه مذکور بسیار کم است برای
 ناموس، خود زیاده از ضابطه^۴ سرکار سواران نگاه
 میدارد بنده^۵ دولت خواه و دل سوز^۶ درگاه^۷ معلي است
 امیدوار است که فراخور عقیده و اخلاص بغایت
 خسروانه سرفرازي یابد که باعث سربلندی^۸ این
 کمترین^۹ بندهاي با اعتقاد خواهد بود زیاده عرض
 کستايی است آفتاب جهان تاب دولت بر مشارق
 عالمیان تابنده باد

عرضداشت دوم

کمترین بندهاي با اعتقاد محمد مراد شرایط سجدات
 و تسلیات و بندگی و غلامی بجا آورده بموقف
 عرض ایستاده هاي پایه^۱ سریر سلیمانی میرساند که
 حقیقت تهمرد و فساد و تخلل^۲ زاجهاي بدخواه
 کوهستان قبل ازین عرضداشت نموده^۳ مسامح
 اجلال رسیده باشد در این ولا بتاریخ هشتم اردی
 بهشت تکیه بدولت ابد پیوند نموده با جمعیت خود
 بر سر آن مقهوران تاخت چون نزدیک کوه
 واقع شد

he may be employed in prayer for our daily-increasing prosperity. And on account of rent and expenses, let them by no manner of means give him any trouble. And let them not every year require a renewal of his Firman and Perwanch.—Let them consider this as positive, and act as directed.

CHAPTER IV. Of writing ADDRESSES.

ARIZDASHT I.

THE slave Illahyar having kissed the ground of submission and subserviency with the lip of respect, in address to the servants of your celestial world-protecting court, sendeth health to the Kiblah of the world and mankind. The illustrious Firman that was issued in the name of the least of your servants on the subject of dispatching treasure, and the materials for some household articles, having proceeded with eagerness, I hastened to meet it; and became elevated and distinguished by the honor of the contents of your auspicious command. Having instantly prepared carriages, and on the fifth of Firwardi, having delivered to the charge of the agents of the Tohweldar, the sum of twenty one-lacks of rupees of treasure, and the household articles that were wanted, with a distinct and separate account,

بدها کوی دولت روز افزون اشتغال مینموده باشد و
 بعلت مالوجرات و اخراجات بوجہ من الوجوه
 مزاحمت بحال او نرسانند و هر سال فرمان و
 پروانچہ مجتد طلب ندارند در این باب قدغن
 تمام دانسته حسب المصطور عمل نمایند

باب چهارم در نوشتن عرایض

عرضداشت اول

فدوی الہیاء زمینہ خدمت و عبودیت بلب ادب
 بوسیدہ عرض باریافتگان در گاہ شریا جاہ می رساند کہ
 قبلہ حاکم و عالمیان سلامت فرمان عالیشان کہ
 بنام کمترین غلامان در باب ارسال داشتن
 خزانه و اسباب بعضی کارخانجات صادر شدہ بود
 قدم از سر ساختہ باستقبال آن شنافت بشرف
 مضمون حکم ہایون سرافراز و ممتاز کشت ہمان
 ساعت سامان بار برداری نمودہ بتاریخ پنجم ماہ
 فروردی مبلغ بست و یک لکھ روپیہ خزانه و
 اسباب کارخانجات کہ طلب شدہ بود بتفصیل
 یادداشت علیحدہ

It is required, that having obtained, in concurrence with the said person, an account of each village, and having ascertained the real collection of the Pergunnah, he send it, confirmed by the seal of the Amang, and the signature of the Chowdries and Kanoongoes, and by his own seal, because it will be agreeable. And with regard to raising the balances of the past and present, having made an extraordinary exertion, let the money be dispatched with a trusty person, for cash is wanted for the exigencies of the household, and for the pay of the sepoys. Considering this as positive, let him act as directed.

PERWANEH XI. *

For a Maintenance.

LET the Muttisuddies of important affairs for the present and future, of the Pergunnah of Fereedabad know, that whereas, agreeable to our auspicious mandate, the extent of an hundred and fifty Beegahs of land, half-cultivated, half-fallow, is given by way of maintenance out of the said Pergunnah, from the beginning of the autumnal season to the reverend and learned Abdirreheem; it is required, that, agreeable to the order, having measured and marked out the said land in a good spot, they shall put it into the aforesaid's possession; that having, every season, appropriated the revenue of it to his own use,

باید که باتفاق مشارالیه بحقیقت، دیج بدیج وارسیده جمیع پر کند از قرار واقع مشخص نموده بمهر امین و بدسخط چودهریان و قانونگویان و بمهر خود درست ساخته فرستد که پسندیده خواهد شد و در باب تحصیل بقایای سابق و حال سعی موفوره بجا آورده زررا بمصوب مردم اعتمادی ارسال دارد که خرجی بجهت ضروریات بیومات و مایانه سپایان درکار است در این باب قدغن تمام دانسته حسب المسطور عمل نماید

پروانه یازدهم

برای وظیفه

متصدیان مهیات حال و استقبال پرکنه فریدآباد بدانند که چون بموجب فرمان فرخنده عنوان موازی یک صد و پنجاه بیکه زمین، مرزوع و افتاده بالکنا صنف از پرکنه مذکور از ابتدای فصل خریف در وجه مدومعاش، مشینت پناه معارف دستگاه شیخ عبدالرحیم مقرر است باید که حسب الحکم اراضی مذکور را از محل نیک پیموده و چک بسته بتصرف مشارالیه واگذارند و حاصلات آن را فصل بفصل صرف مایحتاج خود نموده بدعاکوی

PERWANEH IX.

For the Office of Fojedar.

AFTER salutation, it is signified to the cream of nobles and peers Nadir Khan, that the address which was sent arrived. And with regard to what was written of his laudable exertions, chastising the refractory of that district, it is the cause o' his being approved of. Please God he will meet with a recompence adequate to his service and fidelity. It is required that he be constantly representing the state of these parts; because it will be agreeable. On this subject this is sufficient.

PERWANEH X.

In answer to a Petition.

AFTER benevolent salutation, it is signified to the pattern of his Peers, the true in sincerity, Khojeh Yadgar, that his addresses arrived regularly, and the contents were understood. With regard to the application made for an Ameen to ascertain the collection of the Pergunneh of Lalpoor, although that well-wisher be the seat of security, and wherever he is, there be no need of any other Ameen, yet, at his request, the distinguished in fidelity, Khojeh Ahmed, is dispatched.

انشائی هرکن

پروانهٔ نهم
برای فوجداری

زبدۃ العیاد و الاقران نادرخان را بعد از سلام
اعلام آنکه عرضداشتی که فرستاده بود رسید آنکه از
ترددات شایعهٔ خود در تنبیه نمودن متمرّدان
آن نواحی نوشت بود باعث مجرای او شد انشاء
الله تعالی فراخور خدمت و عقیده نتیجه خواهد
یافت باید که مدام چگونگی حقایق آن حدود
معروض میداشتند باشد که پسندیده خواهد بود در این
باب مبالغه نرفت

پروانهٔ دهم
در جواب التماس

قدوة الماثل صادق الاخلاص خواجه یادگار را بعد
از سلام خیرانجام انرای آنکه عرایض متواتر رسید
و مضامین آن معلوم گردید آنکه در باب امین
بجهت تشخیص جمع پرکنه لال پور استدعا نموده
اگرچه آن خیراندیش جای اعتماد است و هرجا
که او باشد احتیاج امین دیگر نیست اما حسب
التماس او دیانت آثاری خواجه احمد را فرستاده شد
یاد

THE FORMS OF HEDAYAT.

having taken the land out of the power and possession of the aggressor, restore it to him; that justice may be done to him who is in the right: and act in such a manner that this matter may not be twice represented. In this affair require no farther injunctions.

PERWANEH VIII.

For the Office of Master of the Horse.

THE very respectable intimation is given to the fortunate and honorable Kadir Kooli, Krori of the Pergunneh of Jillalabad, that as the number of fifty Babylonian fifty-goldmohur-horses, from the stables of Government, are intrusted to the care and attention of that auspicious person, it is required, that the Mutti-fuddies of the stable, being strictly attentive to the corn and straw allowed the horses, and to the wages of the horsekeepers, shall keep the horses in a place where straw and water abound; and take care that they be fat and at their ease, and be approved of at the time of review: Consider this business as express, and make no objection.

PERWANEH

آن زمین را از تحت تصرف متدیی برآورده حواله
او نماید که حق به مستحق برسد و چنان سازد
که این مقدمه دوباره مذکور نشود در این باب
تاکید نطلبد

پروانه هشتم

برای میرآخوری

سعادت و غرت نصاب قادرقلی کبرری یرکنه
جلال آباد را اغر انهای آند چون موازی بست
راس اسپ عراقی پنجاه مهری از طوید سرکار
بخاصه شریف حسب الحکم اشرف اقدس بمهره
و اهتمام آن سعادت نصاب مقرر شده باید که
بموجب تصدیق متصدیان اصطبل از دانه و نه
راتبه اسپان و روزینه اسپان خبردار بوده
اسپان را در جای که گاه و آب وافر بوده باشد
نگاه دارد و نوعی تاکید نماید که فر به و آسوده شوند
و وقت محله سمجرا شود در این باب تاکید تمام
وانسته تخلف نورزند

PERWANEH VI. *

On the Subject of a Complaint.

AFTER salutation, the most important information is given to the fortunate Khojeh Bakir, Krori of the Pergunneh of Simaneh, that at this time Shaikh Ahmed has come and complained that Shaikh Illahidad having betrothed his daughter to the son of the complainant, and having fulfilled the agreement that was between them, now wants to engage his daughter somewhere else. It is required, that having arrived at the truth of this affair, he will settle it by the decision on the noble law; that justice may hit the mark, and that this matter may not be mentioned twice. Let him consider this as positive.

PERWANEH VII. *

On the Subject of a Complaint.

BE it known to Masoom, Shikdar of the Pergunneh of Selimpoor, that at this time Sheer Khan the Afghan, has come and presented a complaint, that the Kazi Illahidad, having by force and violence seized on that cultivated land of the complainant which lies within the limits of the said Pergunneh, does not allow him to enter it. If this matter has any reality,
 . having

پروانه ششم
در مقدمه استغاثه

سعیات نصاب خواجہ باقر کوروی پرکنہ سنانہ را بعد از سلام آخر انہای آنکہ در این ولا شیخ احمد آمدہ استغاثہ نمود کہ شیخ الہداد دختر خود را بہ پسر رافع نامزد کردہ رسم کہ در میان آنہا باشد بجا آوردہ الحال میخواہد کہ نسبت دختر خود بجای دیگر نماید باید کہ بحقیقت این مقدمہ وارسیدہ بمقتضای شرع شریف فیصل دہد کہ حق ہرگز خود قرار گیرد و این معنی دوبارہ مذکور نشود در این باب تاکید داند

پروانہ ہفتم
در مقدمہ استغاثہ

معصوم شہدار پرکنہ سلیم پور را معلوم باشد کہ در این ولا شیرخان افغان آمدہ استغاثہ نمود کہ قاضی الہداد زمین زرعی رافع را کہ در سواد پرکنہ مذکور واقع است بزور و تعدی متصرف شدہ اورا دخل نمیدہد اگر این معنی وقوعی داشتہ باشد

and having made out an account of the amount signed by the Shikdar, Chowdries, and Kanoongoes, let him dispatch it ; and let him observe such a conduct that we may receive proofs of loyalty and wealth ; and let him draw his monthly pay, according to the engagement of the presence, out of the hands of the Fotedar, agreeable to the practice and establishment of government : and having kept a journal of the collection every month, and of the receipts and disbursements, let it be transmitted to the royal register. Considering this as positive, let him act as directed.

PERWANEE V. *

To a Jagcerdar on the Subject of a Complaint.

IT is signified to the agent of the Jagcerdar of the Pergunneh of Goheram, that at this time Gunher Saho (a) has come and complained that he has a demand on Dowlet Khan the Afghan, (for a sum borrowed upon bond,) who is dilatory and obstinate in the payment of it. It is required, that if this be the case they will cause him to pay whatever is due ; that he who is in the right may receive justice. And if it be otherwise, let him submit the affair to the decision of the noble law ; that violence may not be allowed against any one. Let him consider this as positive.

(a) SAHO in the Hindoo language signifies a Merchant.

انشای هرمرن

و طومار جمع بدسخط شتدار و چودهریان و قانونویان
درست نموده ارسال وارد و نوعی سلول نماید
که آثار دولت خوابی و کفایت بشهر رسد و مایانه
خود را موافق تصدیق حضور از تحویل فوطدار
مطابق ضابط و بر بست سرکار متصرف شود و
روزنامهچ تحصیل را ماه بمه و جمع خرج را درست
نموده بدفترخانه اعلی ارسال داشته باشد در این
باب قدغن دانسته حسب المرسوم عمل نماید

پروانه پنجم

بنام جاکیردار در مقدمه استغاثه

گماشته جاکیردار پر کند کهرام را اعلام آنکه در این
ولاکنر ساهو آمده استغاثه نموده که مبلغ قرض بموجب
تمسکات نزد دولت خان افغان طلب دارد او
در ادای آن اهل می نماید و تمریدی می درزد
باید که بر تقدیر واقع آنچه حسانی باشد از او بدینانند
که حق بمقدار عاید گردد و اگر نوع دیگر باشد
معامله را بمقتضای شرع شریف فیصل دهد که
تعدي بر حال احدی راه نیابد در این باب
تاکید تمام داند

and let him not, without his knowledge have a single dam any where else ; and let him be careful, lest the Gomasteh of the Fotedar, engaging in usury and trade, embezzle the money of Government : that if, in future, any balance remain with the treasurer, he may be accountable for it. Considering this business express, let him make no resistance or evasion.

PERWANEH IV. +

For the Office of Karkun.

LET the Chowdries, Kanoongoes, and Mukkudims of the Pergunneh of Noorpoor know, that as the cream of coteremporaries, the steadfast in the faith, Khojeh Gungaram, is appointed to the office of Karkun of the said Pergunneh, it is required, that, having considered him absolute Karkun of the Pergunneh, and having instructed him in every matter, both general and particular, they keep nothing hidden or concealed from his knowledge : and let them not deviate from his respectable opinion and advice. And with regard to the conduct of the said person, having made the practice of fidelity and truth his distinguishing character, let him attend to the management of the said Pergunneh according to establishment ; and, having settled the business of each village separately, let him ascertain the whole rent of the Pergunneh :

و یکدم بی تحویل، او جای دیگر نگاه ندارد و خبردار باشد که گذاشته فوطدار از مال سرکار سودا و معامله نموده پریشان نسازد که ثانی^۱ الحال اگر نزد فوطدار ماند او از غده^۲ جواب آن خواهد برآید این باب قدغن دانسته تخلف و انحراف نوزد

پروانه^۳ چهارم

برای کارکنی

چودریان و قانونمویان و مقنن^۴ان، پرکنه^۵ نورپور بدانند که چون زبده^۶ الاقران مطیع^۷ الاسلام خواه کنکارام را بخدمت کارکنی پرکنه^۸ مذکور تعیین نموده شد باید که او را کارکن، باستقلال، آن پرکنه دانسته در جمیع معاملات جزوی و کلی او را واقف ساخته چیزی از نظر و قلم، او پوشیده و پنهان ندارند و از سخن و صلاح^۹ حسابی^{۱۰} او بیرون نروند و سیل، مشارالیه آند شیوه^{۱۱} دیانت و راستی را شعار خود ساخته سرشته^{۱۲} پرکنه^{۱۳} مذکور از قرار واقع نکاهدارد و بمعامله دیه بدیه بازرسیده جمع، پرکنه^{۱۴} را مشخص سازد

it is required, that the Chowdries, Kanoongos, and Husbandry of the said Pergunnch, having acknowledged the said person Jageerdar of that place, shall give an account of the just rent and dues of the Diwani, to the agent of the said Khan; and shall not withhold or deduct a single dam from that sum. And whatever the former Jageerdar shall have collected, after deducting the dues of collection, let it be returned to the agent of the present Jageerdar. Considering this as peremptory, let them act according to instructions.

PERWANEH III.

For holding the Office of Fotedar.

THE very important information is communicated to the fortunate and honorable Meer Ibraheem, Krori of the Pergunnch of Mohammedabad, that whercas the office of Fotedar of the said Pergunnch has been given and conferred, from the beginning of the season of harvest, upon the cream of coterporaries Dianit Raui, it is required, that having daily committed and intrusted to his agent, whatever rents and customs of that Pergunnch have been paid, he will keep them with great care in the treasury; and, that having day after day transmitted an account of the collection, with the signature of the Fotedar, he will send them monthly to the royal Register:

and

باید که چودهریان و قانونگویان رعایای پرکنه مذکور
موسی الیرا جاکیردار آن محال دانسته مال واجبی
و حقوق دیوانی بکماشته خان مذکور جواب گویند
و یکدم از آن جمعه موقوف و معطل ندارند و
انچه جاکیردار سابق از آن فصل تحصیل نموده
باشد بعد از وضع رسوم تحصیلاتی بکماشته جاکیردار
حالی بازگردانیده و بعد در این باب قدغن دانسته
حسب المسطور عمل نمایند

پروانه سیوم برای فوطداری

سعادت و غرّت نصاب میرابراهم کروری پرکنه
محمودآباد را اخر انهای آند چون خدمت فوطداری
پرکنه مذکور از ابتدای فصل خریف به زبده الاقران
دیانت رایی مقرر و مفوض گشته باید که انچه از
الوجهات و سایر جهات آن پرکنه حاصل شود روز بروز
تحویل و تسلیم کماشته او نموده در کوتهری خزان
باحتیاط تمام نگه دارد و روز بروز روزنامه تحویل را بدست
فوطدرا رسانیده ماه به ماه بدفترخانه اعلی ارسال میداشد
باشد

And let the conduct of the said person be this. Having made the practice of fidelity and truth his distinguishing character, and having performed with propriety, the duties of that employment, let him not transgress the minutest article of these ; either in skill or attachment. And let him follow so pleasing a method with the farmers, that, being easy in their situation,* they may be intent on forwarding cultivation, and building ; that the revenue may be increased every year : and whatever shall be collected let it be transmitted daily to the royal treasury. In this matter act conformable to instructions: make no deviation

PERWANEH II.

For holding a Jageer.

WHEREAS according to the world-subjecting sun-resplendent Mandate, the sum of five lacks of dams, in the Pergunneh of Feridabad, in consequence of the removal of the noble and princely Mozuffer Khan, having been bestowed and conferred on the illustrious and honorable Behader Khan, by way of Jageer, from the commencement of the season of autumn ; and a second time represented on the 21st of Jummadiffani, the *Sabti*[†] is now drawing out a Royal commission for this purpose.

* A person whose business is to make out Commissions.

انشای برگرن

مبیل، مومی الیه آند شیوه دیانت و راستی را
 شعار خود ساخته و بلوازم آن امر بواجبی پرداخته
 دقیقه از دقایق آن و کاردانی و دولت خوابی نامرعی
 ندارد و برعایا چنان سلوک پسندیده نماید که مرفه
 الحال بوده در تلمشیر زراعت و عمارات سرگرم
 باشند که هر سال جمیع افزون شود و آنچه به تحصیل
 در آید روز بروز بخزانة عامه ارسال میداشته باشد
 درین باب حسب المسطور عمل نموده آنحراف
 نوزند

پروانه دوم

برای جاکیرداری

چون حسب المحکم جهان مطاع آفتاب شعاع مبالغه
 پنج لکه دام از پرکنه فرید آباد من ابتدای فصل
 فریف از تغییر امارت و ایالت پناه مظفرخان در
 ذبه جاکیر رفعت و قوت دستگاه بهادرخان
 مفوض گشته بتاریخ بیست یکم ماه الی بعرض
 مکرر رسید در این باب فرمان عالی شان ثبتی
 درست مینمایند

CHAPTER III. Of Drawing out PERWANES.

PERWANEH I.

For the Office of Krori.

IT is signified to the Chowdries, Kanoongoes, Headmen, and Peasantry of the Pergunneh of Reheemabad, that whereas the business of the office of Krori, of the said Pergunneh, is given and entrusted by the world-subjecting and sun-refulgent command, from the beginning of the season of autumn, to the fortunate Kojeh Masoom, it is required, that, having acknowledged the said person absolute Krori of that Pergunneh and having given an account to the person, of the lawful rent and ducs of the Diwani, every year according to engagement and equity, they occasion no diminution or deduction ; and deviate not from his advice, which in every respect shall be conducive to loyalty and to the wealth of the state. Let them not transgress ; and let them obey him as it is required. And of one and all of the transactions of the said Pergunneh, let them not keep any thing secret or concealed from him.

باب سیوم در شرع پروانجات

برای هرکرن

چودهریان و قانوننویان و مقتدان و رعایای پرکنه
 رحیم آباد را اعلام آنده چون حسب الکسمر جهان مطاع
 آفتاب شعاع خدمت کورکری پرکنه مذکور از ابتدای
 فصل خریف بسعادت نساب خواجہ محمد معصوم
 مقرر و مفوض گشته باید که مشارالیه را کورری آن
 پرکنه مستقل دانسته مال واجب و حقوق دیوانی را
 سال بسال از قرار واقع و راستی بمشارالیه جواب
 گفته قاسر و منکر نکرانند و از سخن استصواب
 او که هراینه موجب دولت خواهی و کفایت مال
 پادشاهی بوده باشد بیرون نروند و متابعت او را
 کما ینبغی بجا آورند و از معاملات کلی و جزوی
 پرکنه مذکور از او چیزی پوشیده و پنهان ندارند

And let him deliver the share of the Jageerdars to their agents, and let him transmit to our court, the asylum of the universe, a register of the receipts and disbursements of that Soobah, with an account of the former Diwans; and let him proceed with the peasants in such a manner, that, being easy in circumstances, and free at heart, they may be employed with their improvements and buildings, and be happy; and let him excite in the farmers a desire of cultivating good articles, that the revenues of the Pergunehs may increase yearly. With regard to the conduct of the Mutisuddies, Krories, Jageerdars, and Kanoongoes of that Soobah, having considered the person aforesaid absolute Diwan, whatever belongs to the duty of the office of Diwan, having referred to him, let them keep nothing secret or concealed from him, and let them deviate not from his opinion and advice, which in every respect shall be conformable to propriety and rectitude: and according as it is required let them pay him obedience. Let them act in this agreeable to orders, and make no resistance.

حصه جاکیرداران بکاشته آنها واصل نماید و طومار
 جمع و خرج آن صوبه را با حقیقت دیوانان سابق
 بدرگاه جهان پناه ارسال دارد و برعایا نوعی سلوک
 نماید که مرقه الحال و فارغ البال بوده در زراعت
 و عمارت خود مشغول و خوشوقت باشند و رعایا را
 در کاشتن، جستن، ~~ساختن~~ غبت دهد که جمع پرکنات
 سال بسال افزون شود سیل، مستدیان و کردریاں
 و جاکیرداران و قانونگویان آن صوبه آنکه مومی
 الیرا دیوان مستتّل دانسته انچه لازمه دیوانداری
 بوده باشد باو رجوع نموده پییزی از نظر قلم او
 پوشیده و پنهان ندارند و از سخن و صلاح او که
 پراینه صلاح و صواب مقرون باشد بیرون نروند
 متابعت او را کماینبغی بجا آرند در این باب حسب
 الحکم عمل نموده تخلف نورزند

If this matter cannot be settled there, send both parties to Court, and relate the story as you have understood it; that in the court of Justice, the injured may obtain redress, according to the decree of the noble Law; and that the offender may receive punishment: so that it may be a warning to other people. Considering this as peremptory, let him act conformably to our royal command.

FIRMAN IX.

*For the Office of Diwan *.*

AS it is a long time that no account of the collection and disbursements of the Subah o' Multan has arrived before our sublime and elevated presence; it is certain that the cause of that can be nothing but negligence, incapacity, and infidelity of the Diwan at that place. At this time I have appointed the cream of his equals and coteremporaries, the faithful and able Khojeh Abdussittar to the Diwani of that Soobah, from the commencement of the season of spring; that having applied himself properly to the duties and forms of that employment, and that being careful of the rent and taxes of the royal lands and of the Jagheers, he may settle the collections of that Soobah according to establishment and equity; and deliver whatever may be the share of government into the Royal Treasury.

* A Diwan is a collector general of a province, &c. See RAULIET'S Dictionary of Bengal Revenue Terms, p. 22.

And

اگر این معاملہ در آنجا معتذر الفصل باشد طرفین را
 بدوگاه والا فرستد و حقیقت را از روی فهمیدگی
 عرضداشت نماید کہ در دار العدالت العلیہ بمقتضای
 شرع شریف حق بشدار نماید کرد و متعدي سزا
 نماید کہ باء ~~بشمار~~ حضرت مردم دیگر شود در این
 باب قدغن تمام ~~و~~ ~~چسب~~ الحکم اشرف
 عمل نماید

فرمان نهم
 برای دیواندري

چون مدت است کہ حقیقت جمع و خرج صوبه
 ملتان بعرض مقدس معلی نرسیده یقین کہ باعث
 آن غیر از تقصیر و بی وقوف و بی دیانتی دیوان
 آنجا امری دیگر نخواهد بود در این ولا زبده الاماثل
 و الاقران دیانت و کفایت شعار خوابه عبدالستار را
 از ابتدای فصل ربیع نهمت دیواندري آن صوبه
 تعین فرمودیم کہ بلوازم و مراحم آن امر بواجبی
 کوشیده از مال و سایر جهات محال خالصه و
 جاکیرداران خبردار بوده جمع آن صوبه را از قرار واقع
 و راستی مشخص سازد و آنچه حصه خالصه شریف
 زده باشد واصل خانه مامره گرداند

THE FORMS OF ~~REVENUE~~.

and having measured and marked out the land for the sum specified in a good place, shall put it into the afore-said's possession. And having considered him as free and exempted from every taxation and all public burdens, let them in no respect give his agents any trouble. With regard to the Chowdries, Kanoongoes, Muckuddims, and farmers of that place, let them account for the law'ul rent and dues of the Diwany to the agent of that old servant; and let them occasion no diminution or deduction; and let them not deviate from his commands.

FIRMAN VIII.

In behalf of a Complainant.

LET the pillar of victorious empire, the support of prevailing prosperity, the pattern of Lords of high station, the Umditulumoolik Kufim Khan, who is distinguished and exalted by royal favor, know that, at this time, Khejeh Mohammed, merchant, having come to our heavenly palace, has presented a complaint that Momin o Badukhsan has, without cause, and contrary to justice, forcibly and violently seized on a sum of money and goods, the property of the complainant. It is required that, when you have understood the contents of the mandate issuing such like fate, having summoned him before him, and having properly investigated the real state of the case, he shall restore whatever may appear to be due to the owner; so that this matter may not be twice represented to our highness.

اراضی مبلغ مذکور را از محل نیک بشمارده و
چک است بتصرف مشارالیه واکذارند و از جمیع
وجوبات و کل تکالیف معاف و مرفوع القلم
شمارده بهیچ وجه مزاحمت بحال کاشته او نرسانند
تخیل چو در بیان ~~توانکویان و مشقمان و مزاربان~~
آن محال است ~~حقوق دینانی را بکاشته~~
آن سقیم ~~جواب~~ خدمت ~~چیزی~~ قاصر و
منکسر نگردانند و از فرموده او در نلزدند

فرمان هشتم

در مقدمه مستغیث

رکن السلطنت القاهرة عضد الدولت الباهره قدوة
خوانین بلند مکان عهده الحکمر قاسم خان بعنایت
خسروانه مخصوص و مبایه بوده بدانند که در این ولا خواجه
محمد حسن سوداگر آمده بدرگاه آسمان جاه استغاثه
نمود که مبلغ نقد و بنس از مال رافع مؤمن
بدنحشی بموجب و خلفه ~~حاج~~ بزر و تعدی
متصرف شده باید که چون بر ~~مضمون~~ فرمان
قضا بر بیان اطلاع حاصل نماید او را نزد خود طلبیده
و بمقتضی معامله نیک بازرسیده آنچه حقیق ظاهر
شود بمقتضی دار رساند که دوباره این مقدمه بعرض
اشرف نرسد

FIRMAN VII.

For a Preferment and Removal.

AS the attention of our august soul is dedicated to the tranquillity of the state, and to the management of the affairs of our old servants who have spent their precious lives, in labor and attachment, with perfect honesty and fidelity : on this account the ancient in service, the cream of our sincere well-wishers, the pattern of our servants, devoted from attachment, Khajeh Ebraheem, who was long ago appointed to the respectable office of Paymaster to our successful army, and has at no time polluted the mantle of his inclination with the dust of embezzlement, or neglect ; and performed the duties of that office, according to the pleasure of our most pure and princely soul ; as the frailty of mortality and infirmity has now overcome him, regarding the length of his service and natural attachment, and out of our royal indulgence excusing him from duty, we have given him by way of perpetual gift the sum of five lacks of dams out of the Pergunneh of Beherampoor, his usual abode, in compliance with his own request : that having dedicated that sum, season after season, and year after year, to his own use, he may employ his diligence and attention in praying for our eternal prosperity. It is required that the Officers and Agents and Jageerdars, both now and hereafter, having acted according to our sacred command,

فرمان هفتم

برای تغییر و تبدیل

همون توجه خاطر هاین بر فایست، حال و رعایت
 احوال بندای قدیم که عمر عزیز خود را در
 خدمت کاری و پنهان ~~با اخلاص~~ و عقیده تمام بسر
 برده باشند مصروف است ~~به خدمت~~ قدیم ~~الخدمت~~
 زده دولت خوانان با اخلاص قوه فوآن با اختصاص
 خواجای ابراهیم که از مدت ها با سر رفیع القدر بخشیکری
 لشکر فیروزی اثر مخصوص بوده و در هیچ وقت
 دامن همت خود را بغبار تصرف و تنصیر نیالوده
 و لوازم آن امر را موافق مرفعی خاطر اندس
 هاین بتقدیم رسانیده در این و آن چون ضعف
 بشری و ناتوانی بر او استیلا یافته نظر بر قدیم ~~الخدمتی~~
 و اخلاص جلی او نموده از روی عاطفت شاهنشاهی
 او را از خدمت معاف داشته مبلغ پنج اک دام
 از پرکنه برام پور که وطن مالوف او است حسب
 التماس مومی الیه بطریق انعام علی الدوام مرحمت
 فرمودیم که آن مبلغ را فصل بفصل و سال بسال
 خرج و نیاز خود نموده بدعای دولت ابد پیوند
 استغفار و مواظبت می نموده باشد می باید که حکام
 و حکمرانان حال و استنباط حسب
 العمل و محاسن عمل نموده

and whatever the former Jageerdar shall collect from the said crop, having taken it back, let them give it to him : considering this as peremptory, and having acted according to royal command, let them deliver it up.

FIRMAN VI.

For a Passport.

LET the Mutisfuddies, Krories, Jageerdars, Zemin-dars, Chowkidars, and Guzerbauns of the road to Kabul, being hopeful of our royal favor and mercy, know that, as the fortunate, the illustrious of merchants, Khojeh Yadgar, who is one of the trusty of our world-protecting palace, is going abroad ; and has along with him articles of trade belonging to Government, and some of his own, it is required that they give him no trouble on pretence of custom or charity ; and that wherever he may halt, being alert with guards and sentries, they conduct him in safety over places suspected and dangerous, out of their own boundaries, and that they be in no respect negligent. If, which God forbid, an accident happen in the bounds of any one, he shall be tried according to the rules of responsibility. And when that fortunate person shall return homeward from abroad, having paid regard to the same royal edict, let them act to this effect. In this business being attentive to what is directed, let them consider themselves bound.

ستای هر کزن

۴۵

و آنچه جاکیردار سابق از فضل مذکور تحصیل
نموده باشد باز گردانیده دهند در این باب قدغن
دانسته حسب احکام اشرف عمل نموده و اگذارند

فرمان ششم

مأمورین راهداری

مصدقین و کورینان و جاکیرداران و زمینداران
و چوکیداران و گذربانان راه کابل بغایت و مراحم
خسروان امیدوار بوده بدانند که چون سعادت نصاب
مشتخر التجار خواجیادکار که یکی از معتقدان درگاه
کیتی پناه است بولایت میروند و اسباب سوداگری
از سرکار خالص شریفه و پاره از خود همراه دارد
باید که بغایت باج و زکوة مزاحم او نکنند و
هرگاه نزول نماید از چوکی و بهره خبردار بوده از
راه مخاطره و مخوف از حدود خود با سلامت بگذرانند
و اصلاً معطل ندارند اگر عیالاً باللّه در حدود
کسی امری واقع خواهد شد از عهده جواب آن
بیرون خواهد آمد و هرگاه سعادت نصاب مذکور از
ولایت مراجعت این حدود نماید همین حکم
اشرف را منظور داشته بدین مضمون عمل نمایند در
این باب حسب المسطور کاربند شده در عهده
خود شناسند

THE FORTNIGHTLY FIRMAN.

And on account of rent and duties, such as Kudjura, Paisakush, Measurement Money, and Fees of Entry, and all the extortions of the Diwani, and demands of Government, let them occasion him no trouble. And having considered him as free, and exempted from all kinds of taxation, let them not require every year a fresh Firman or Perwannah. Having acted according to command, let them make no resistance.

FIRMAN V.

For the Appointment of a Jageer.

AT this time the Mandate of high dignity hath obtained the honor of manifestation, viz. that in consequence of the removal of the flower of great noblemen Mirza Feridoon, I have confirmed, by way of Jageer, from the beginning of the season of autumn, the sum of twenty-one lacks of dams, out of the Pergunnah of Khizrabad, as it is specified on the back of the Firman, to the approved in service, the attendant of our imperial Presence, Nadir Khan. It is required, that the Choudries, Kanongoes, Muckuddims, and Peasantry of the said Pergunnah, having acknowledged the person above named Jageerdar of that place, and having given an account of the just rent, and of the duties of Diwani according to the established agreement, to the agents of the said Khan, shall in no respect occasion any diminution or deduction;

and

و بعثت مالوجرات و سایر جهات مثل قتلخ و پیشکش و جریانه و ضابطانه و کل تکالیف دیوانی و مطالبات سلطانی مزاحمت نرسانند و از جمیع وجوآت معاف و مرفوع التلم دانسته هر سال فرمان و پروانچه مجتوطلب ندارند و حسب الحکم عجل نموده ~~تخلی~~ ~~تخلی~~ ~~تخلی~~

فرمان پنجم
در ماده جاکیرداری

در این وقت فرمان حالیشان لازم الاذعان شرف صدور یافت که مبلغ بست و یک لک داه بموجب مفصله ضمن از پرکنه خضرآباد از تغیه نتیجه الاسراء العظام مرزا فریددوون من ابتداء فصل خریف در وجه جاکیر مستحسن الخدمت مقرب الحضرت خاقانی نادر خان را مقرر فرموده می باید که چودهریان و قانونگویان و مقدمان و رعایای پرکنه مذکور موسی الیرا جاکیردار آن محال دانسته مال واجبی و حقوق دیوانی را از قرار واقع بکماشته خان مذکور جواب کشته به هیچ وجه قاصر و منکسر نردوان

and deviate not from the sentence and opinion of the
aforesaid person ; which in every respect must be con-
formable to the royal practice and imperial rule. So,
directing their conduct by this royal mandate, let them
make no resistance.

FIRMAN IV.

For a Maintenance.

AT this time the fortunate and auspicious edict has
obtained the honor of proclamation, and the dignity
of publication : viz. that I have granted the extent of
three hundred Begas of land half sowed, half fallow,
out of the pergunneh of Illahidadpoor of the district
of Kinnowj, by way of Maintenance for the reverend
and excellent, the perfect and pure Shaikh Abdulghu-
far, and his posterity, from the season of autumn : that
having applied its revenues to his own use, season af-
ter season, and year after year, he may dedicate his
study and attention to praying for the continuation
of our daily increasing prosperity. It is required that
the superiors and managers of that pergunneh, having
measured and marked out the said land in a good situ-
ation, shall leave it at the disposal of the person above-
mentioned. After the boundaries are ascertained,
let them not inroach upon it.

And

و از سخن و صلاح مومنی الیه که هر ایند موافق
ضابطه پادشاهی و قانون شهنشاهی بوده باشد بیرون
نروند و بر این دست احکام اشرف عمل نموده
تخلف نورزند

فرمان چهارم

در ماده مدد معاش

در این وقت فرمان سعادت نشان فرخنده عنوان
شرف صدور و عز و بود یافت که موازی سه صد
بیکم زمین مرزوع و افتاده بالکناصه از پرکنه الهدایه پور
سرکار قنوج در وجه مدد معاش مشینعت و فضیلت مآب
کمالات آثار و تقوی و ثار شیخ عبدالغفار با فرزندان
از ابتدای فصل خریف مرحمت فرمودیم که حاصلات
آنها فصل بفصل و سال بسال صرف مایحتاج خود
نموده بدعای بقای دولت روزافزون اشتغال و
مواظبت می نموده باشد باید که حکام و عمال آن
پرکنه اراضی مذکور را از محل نیک پیموده و چک
به تصرف مومنی الیه واگذارند بعد از تشخیص
چک پیرامون آن نکرند

we have therefore, out of our royal favor, appointed him to the office of Kotwal to the city of Dowletabad: It is required, that the said person, having made the practice of fidelity and rectitude his distinguishing character; having observed the duties and forms of that office; and being alert with guards and sentries, preserve the inhabitants of that city in the bed of safety and security; so that, being easy in their circumstances, they may be employed in prayers for our eternal prosperity: and that he exert his endeavor, that the vestige of a thief, encourager of thieves, pilferer, or pickpocket, may not remain in that place. Having carried on a prosecution of old bawds and procureesses, who, deluding people's wives with fables and enchantments, lead them astray, let him restrain them from this practice, that there may not be a flaw in the reputation of great men. And let him make a proper exertion in reducing the price of grain and other provisions, as far as it is possible, that people may not suffer in their circumstances from the dearth of grain. And whatever incident shall happen there, let them report the daily occurrences to our august court, according to reality and truth. And with regard to the conduct of the Mutisuddies of public affairs, and the principal officers and other inhabitants, and the body of the people, both public and private, of the said city, having acknowledged the person above mentioned absolute Kotwal, in every dispute and transaction that shall happen in that city, let them make a reference to him;

بنابر آن از روی مراحمر خسروانه او را بخدست کوتوالی
 بلده دولت آباد تعیین فرمودیم مشارالیه را باید که
 شیوه راستی و دیانت را شعار خود ساخته بلوازم
 و مراسم آن امر بواجبی پرداخته از چوکی و
 بهره خبردار بوده بکنه آن دیار را در مدار امن و
 امان نگاه دارد که هر چه بحال بوده بدطای دولت
 ابد پیوند اشتغال می نموده باشد و سعی نماید که
 آثار دزد و دزدافشار و لوچیه و کربه در آنجا
 همانند از زنان پیر محتاله و دلال که زنهای مردم را
 بفانه و فسون فریب داده بدراه میسازند پیروی
 نموده دست آنها را از این کار کوتاه گرداند که رخنه
 در ناموس مردم کبار نشود و در ارزانی نرخ غله
 و اجناس دیگر که ممکن است کوشش بدلیخ
 نماید که از گرانی غله در مال مردم بقصان راه
 نیابد و آنجا کیفیت آنجا روی دهد واقعه یومی از
 قرار واقع و راستی بدرگاه والا عرضداشت می
 نموده باشد سبیل متصدیان مهات و ارباب
 کلان تران و سایر متوطنان و جمهور انام از خاص
 و عام بلده مذکور آند مشارالیه را کوتوال مستقر
 دانسته قضیه و معامله که در آن شهر روی دهد رجوع
 نمایند

that having exerted himself properly in this employment, he may not proceed with partiality in the investigation of Law suits ; and may settle every dispute and transaction, that may come before him, according to the noble Law: and let him not deviate a jot in the most minute article from what is required of fidelity ; and regulate the business of the Law in such a manner, that, on the Day of Judgment, he may be acquitted according to the terms of responsibility. As to the conduct of the Magistrates and Officers ; and the body of the people, both private and public, of the said city, having considered the said learned Lawyer absolute Judge, let them pay him the tribute of respect that they ought : and in one and all of the suits in law and common transactions, refer to his decision and approbation. And whomsoever he shall detach from before him on the business of Justice, let them acknowledge him his deputy and vicegerent ; and obey his orders and prohibition. And having listened with the ear of understanding to his sentence, which shall be conformable to the noble law, let them execute our imperial commands, and make no resistance or deviation.

FIRMAN III.

For the Appointment of a Kotwal.*

WHEREAS an account of the activity, valor, and ability of the fortunate Mohammed Bakir, has been represented to our highness,

* Concerning the office of Subahdar, Kazy, and Kotwal, see the Dictionary of Mohammedan Law, Bengal Revenue Terms, &c.

که بدین امر بواجبی پرداخته در تحقیق قضایای
شرعیۀ مدانه ننماید و هر قضیه و معامله که روی
دهد بحسب شرع شریف فیصل نماید و آنچه
لوازم دین داری است دقیقاً از دقایق آن
نامرعی نگذارد و امر شریعت را بنوعی انتظام
دهد که فردا روز حساب از عهده جواب آن بیرون
تواند آمد سبیل حکام و عمال و جمهور انام از
خاص و عام بلده مذکور آند شریعت ماب
مشارالیرا قاضی باستقلال دانسته وظایف تعظیم
اورا کماینیغی بجآورند و در جزوی و کلی قضایای
شرعیه و معاملات دینی رجوع بشارت و استصواب
او نمایند و هرکس را از قبل خود بامر قضای تعین
نماید نایب مناب و قائم مقام او دانند و
اطاعت امر و نهی بجآورند و سخن اورا که
مطابق شرع شریف باشد بکوش هوش استماع
نموده حسب الحکم اعلی عمل نمایند و تنلف و
انحراف نورزند

فرمان سیوم

در ماده کوتوالی

پون حقیقت عملداری و شجاعت و کاروانی
سعادت نصاب محمد باقر بعرض معلی رسید
بنابر آن

And let them shew him submission, as it behove them. And let them consider his approbation, and disapprobation in their affairs of consequence. And whoever of the Jageerdars shall deviate from his respectable opinion and advice, let the said Umditulumoolik having dismissed him, represent it to our august court, that another from the presence may be appointed in his room. Act in this business according to orders, make no resistance.

FIRMAN II.

For the Appointment of a Kazy.

WHEREAS it has become incumbent on the duty of my august inclination, that, having brought the people of God from the obscurity of darkness, and from the narrow path of perdition, I should direct them in the right way; and this wished-for event may take place whenever I shall appoint a Kazy, faithful, able, and learned in the law, in every town and city; that having brought the people back from rebellion, injustice, and error, he may open to them the gates of probity and rectitude: Seeing that these amiable accomplishments exist in the law-clothed, excellence-distinguished person of Giasuddeen Mohammed; and we have there conferred on him the respectable office of Kazy of the city of Cabul; that

و متابعتِ او را کماینبغی بجای آورده شکر و شکایتِ او را در بارهٔ خود موثر دانند و هر کس از جاکیرداران از سخن و صلاحِ حسابی او عدول نماید آن عمدهٔ الملک جاکیر او را تغییر داده بدرگاهِ والا عرضداشت نماید تا بجای او دبیری از حضور تعیین شود این باب حسبِ استحکام عمل نموده تخلف نورزند

فرمانِ دوم

در مادهٔ قضای

چون بر ذمهٔ بختِ بهایز لازم است که خلقِ خدا را از طریقِ ظلمت و مضیقِ کرایه بر آورده براهِ راست دلالت نماید و حصولِ این معنی وقتی میسر شود که قاضی دیندار عالی مقدار قنایاتِ آثار در هر شهر و بلاد تعیین فرمایند تا عالیای را از سرکشتگی و بیدادی و ضلالت بر آورده ابوابِ حق و صلاح بر روی ایشان کشاید چون این خصال پشنیده در ذاتِ شریعت شعار فضیلت و تار غیاثِ الدین محمد موجود است بنابر آن منصب رفیعِ القدر قضای بلدهٔ قابلِ بدو تفریض فرموده

and having committed the reins of absolving and binding, of contracting and discharging, in that Subah, to the hands of his discretion, it is requisite that, according as it is conceived and expected by our illustrious soul, from the propriety of his conduct, skill, fortitude, and valor, he deviate not from that in a single jot of the most minute article ; and that he be duly attentive to the affairs of the people, and inhabitants of that province ; so that injury and oppression may not fall from the strong upon the weak : and controul the frauds of disaffection in such a manner, that, having made the business of cultivation his study, he may answer to the managers of the royal revenue, and the agents of the Jageerdars, for the lawful rent ; according to established agreement and equity : and correct and chastise every one who shall make any demur in paying the just rent, in such a manner that others may take warning. And whatever occurrences may happen, let him be constantly representing them. Moreover some of the Zemindars at the foot of the hills, who every year gave an established present of some Elephants, and Tanyan horses, and bags of musk, and Falcons and Tarsels, having taken it from them, send it to our most august Court. With regard to the conduct of the Mutissuddies of state affairs, Krories, Jageerdars, Choudries, Kanoongoes, Mukkuddims, and Peasants ; having considered the said Umditulmoolik, Lord of the Subah, and absolute superior, let them not deviate from his opinion and prudent advice.

And

و زمام حلّ و عقد و رتق، آن صوبه بدست اختیار
او سپردیم. باید که چنانچه از حسن سبب و
گاردانی و شجاعت و مردانگی او متصور و مطنون،
خاطر اقدس است هیچ دقیقه از دقایق آن نامرعی
نگذارد و از احوال، سکنه و متوطنان آن دیار
بواجبی خبر دار باشد که از قوی بر ضعیف ستم
و تعدی واقع نشود و محال، معاصات را بنوعی
ضبط نماید که شیوه رعیتی را شعار خود ساخته
مالواجبی را از قرار واقع و راستی بویکل، خالصه
شریفه و کماشتهای جاکیرداران جواب کویند هرکس
که در ادای مالواجبی تمردی ورزد او را بنوعی تنبیه
و تادیب نماید که دیگران عبرت گیرند و آنچه
سوانحات روی دهد مدام و متواتر عرضداشت
می نموده باشد و بعضی زمینداران، دامن کوه
که هر سال از قسم، فیل و اسب، کونث و غیره
و نافه مشک و باز و جره پیشکش، مقرری میدهند
از آنها گرفته بدگاه والا ارسال دارد سبیل، متحصریان،
مرپهت و کروریان و جاکیرداران و چودهریان و
قانونگویان و مقدمان و رعایا آند، عمده السلب،
مذکور را صاع، صوبه و حاکم، مستثنی دانسته از
سختن و صلاح، حسابی، از بیرون نروند

DISTICH.

“ Don't trust to a Hare asleep: take care;
 “ For although she sleep, she will run when it is
 “ necessary.”

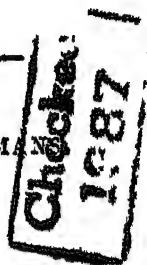
The Eagle, although he be employed in pursuit of the Hare, yet, from his appetite and greed of flesh, he falls into snares and toils. Do not disclose these sentiments; do not even allow them to enter into your imagination. The Tribute, which we have hitherto paid, we do not refuse; we will pay it; for it is written “ That Peace is best.”

CHAPTER II. Of issuing out FIRMAN.

FIRMAN I.

For conferring the Office of a Subadar.

WHEREAS the world-illuminating sun; the imperial mandate of the shadow of God, proclaimeth from the horizon of favour and mercy, that we have given the office of Lord of the Soobahship of Reheemabad, from the beginning of the term of harvest, to the pillar of our victorious state; the support of our prosperous Government; the first of noblemen in high rank; the Umditulmoolik Mubazuruddeen Kooli Khan Behader:



بیت

بخرکوش، خشت مبین ز نهار
 که چندان که خسید دود وقت کار
 عقاب پرچند که در تجسس، خرکوش می باشد اما
 از طمع و حرص، گوشت در مطرح و دام می
 افتد این سخن از بطون بطور نیارند بلکه در
 خیال نگذارند آنچه پیش کش از قدیم داده ام و ایم
 آن را عذری نیست که اَصْلَحْ خیر واقع شده

باب دوم در امدار فرامین

فرمان اول

در تنویض خدمت صوبداری
 چون آفتاب بهان تاب حکم خاقانی ظل سبحانی
 از افتخار عنایت و مهربانی طلوع نمود که خدمت
 صاحب صوبلی و حکومت و ریاست صوبه
 رحیم آباد از ابتدای فصل خریف برکن السلطنت
 الثابرة عضد الدوله الباهره قدوه خوانین
 بلند مکان عمده المملک مبارز الذین خان بهادر
 مرحمت فرمودیم

LETTER VI.

In reply.

PRAISE to God, who, in this world, hath passed over the presumption of no person, and hath even levelled the arrogant with the dust.

DISTICH.

“ To him be given adoration and praise,
 “ Whose kingdom is ancient, and whose self is
 “ perfect.”

The letter which your unskilful secretaries dispatched out of their inexperience, was clear and explicit. It s a saying more obvious than the sun, that the Lapwing has possessed a princely crown, and a royal diadem from all eternity. What signified it that prince Soliman for a few days, exalted the Falcon ? In the end it was given to the former. Men having prepared a crown, put it on the head of princes : but the diadem on the head of the Lapwing is from the hand of Omnipotence. What power has the Falcon, that, having overturned the rules and principles of reason, he should institute a new invention ? And the Hare, although she sleep, yet in time of need she can run in such a manner as to distress her pursuer.

نامه ششم

در جواب

بمنت ایزدرا است که در جهان تکیه بر پیچ کس را
نکذاشت بلکه گشوده تخت را با خاک برابر ساخت

بیت

مراد را رسد کبریا و منی
که ملکش قدیم است و ذلتش غنی

مراسله که دبیران خام از خام دبعی مرسل داشته
بودند ظاهر و باهر گردید این مثال از انظر من الشمس
است که هدیه را تلج شابی و افسر پادشاهی از
روز ازل داده اند چه شد که بهتر سلیمان چند
روز بازار سرفراز فرموده بودند آخر بمیان مشهر شده
شایان را مردم تلج پذیرفت بر سر می نهاد و بر
فرق او دیدیم بید قدرت است بازار چه یارا که
چنگل زند و آیین و اساس خواب را مندم نموده
بدعت نو بنهد و خرکوش هر چند که خواب کند
اما بوقت کار چنان دود که عجب گرفتار دبیران
سازد

LETTER V.

PRAISE and adoration to that sovereign, who, by the power of his perfection, hath given form to a single drop of water in the womb ; and hath brought the uncreated pearl into existence ; and hath made me a king of the universe. It is therefore requisite that in the different regions and quarters of the world, particularly in the countries of Bijapoor, Golconda, and Behakunker, and as far as the sea shore, you make use of the Khutbeh, the coin and Measure of Shahjehan. And for you, who in your own country and territories, like Lapwings, cause yourselves to be called kings, it is proper, that having put around your necks the rope of submission, you prohibit in future, in your own cities, the Khutbeh, Coin, and Measure of your own name. Otherwise having torn your skin and flesh with the talons of the swift royal Falcon, and his cruel beak, you will become a prey to the common Kites. Listen therefore to these words with the ear of understanding, and do not sleep like the Hare whilst the Eagle is in quest of her. On this account there is dispatched Mukermut Khan, the flower of generous Noblemen ; the perfection of intelligent Statesmen ; one who is permitted to sit with me in private. Be diligent in that which you judge expedient.

LETTER

نامه پنجم

سپلس و ستایش هر دواریرا که از قدرت
کامل خود یک قطره آب را در رحم نقش بسته
و در بی بود به او آورده و مارا پادشاه جهان
کردانیده پس ضرور است که در اطراف و اکناف
کیتی خصوصا در ملک بهجاپور و کلکنده و ببالنکر
و تاتار کناره دریا خطبه و سکه و درع شاه بهانی
جاری نمایند و شمارا که در ملک و دیار خود
مثل دهد پادشاه میگویانید انبب آن است که
جبل الطاعت در رقبه خود انداخته آینده در شهرهای
خود خطبه و سکه و درع نام خود موقوف دارید
و کرنه از چنگل شاه باز تیزپرواز و بمبار قهر کوشت
و پوست کشیده بغلیوازان بهان خوان یغما
خواهید شد بانوش هوش این سخن را خواهید
شنید تغافل و خواب خرگوش نخواهید کرد
عقاب در تجسس است بنابر آن زبده امرایان
و فاکیش و خالده خوانین ادراک اندیش جایس
مجلس خاص ملوکت خان را فرستاده شد هرچه
بهبود دانند در آن کوشتند

My son above-mentioned, from its being the season of his youth, having no forbearance, delivered over that country to one of the servants of the court, that he might annex it to the royal revenue. From this event let not dust fall upon the mantle of the mind of that support of empire. And as to what you related of your new conquests and importance, you ought not to be proud and elevated with the affairs of the world ; and you ought not to make a boast of such victories : for since the chiefs of that country, from the baseness of their treachery, being caught in the anger of God were become vagabonds from their own possession and dominions, what great affair was the seizing and confining of them ; and the subjecting of a country without leaders. As yet you have not had to do with tigers of war and blood-devouring lions. Whenever you come into the field of heroes you will then know what it is to strike steel against steel.

DISTICH.

“ If you be a King come into the field :

“ Let God give the kingdom to either of us.”

My expecting soul is an eye upon the road. Whenever the army of prosperity shall form a design this way one of the servants of my heavenly court shall be ready to receive you. What can I add more ?

فرزند مذکور از آنجا که ایام خورد سالی است تاب
 بیاورده آن ولایت را به یکی از بندگان درگاه سپرد که بر
 شریف ضبط نمایند از این رهگذر خبری بر دامن
 محبت آن سلطنت پناه نرسد و اندک از شیخات
 تازه و تجمل خود اظهار نموده بودند بر معامله دنیا
 مغرور و معجب نباید بود و بر اینچنین فتوحات
 تفاخر نباید کرد که چون سرداران آن ملک از
 شومی نفاق بغضب الویست گرفتار گشته از ملک
 و ولایت خود آواره شده بودند اسیر و دستگیر گردان
 آنها و ملک بی خوانند در تحت تصرف خود
 آوردن چقدر کار بود بنور شمارا با شیران کارزار و
 هزاران خونخوار کار نانشاده است برگاه که در میدان
 سردان در آیند آن زمان معلوم خواهند کرد که
 آهن بر آهن کوفتن چه رنگ دارد

بیت

اگر پادشاهی بمیدان در آید
 ز ما هر کرامت بخشد خدای

خاطر منتظر دیده بر راه است هرگاه که موکب
 اقبال عزیمت این حدود نماید یکی از خدمتکاران
 درگاه عرش اشتباه متوجه بارتقبال ایشان گردد
 زانکه در اشتباه نماید

POETRY.

" If you seek Peace, I wish not for War,
 " And if you want war I do not delay.
 " Whether you breath Affection, or send an answer
 " in wrath,
 " Here my story is ended ; so adieu !



LETTER IV.

In answer to the last.

THE respectable letter of that support of empire arrived at the most fortunate of times. As that which was written about the devastation of the country of the confines, you know that that country from the days of yore was in the possession of my ancestors : in short at different periods it went out of the hands of the ministers of our victorious empire, by the treachery of some of the Omrahs. As there was no dissention between us I considered your country as my own, and therefore had no intention that the servants of my court should bring that country under my protected dominions. At this juncture my fortunate and happy son Mirzayadgar having passed over into these territories, in the way of diversion and hunting, your servants did not perform the duties of attention and sincerity ; and gave no proof of their attachment.

D. 2

My

نظم

اگر صلح جوئی نخواهیم جنگ
اگر جنگ جوئی ندارم درنگ
دم از سر زن یا بلین ده پیام
حکایت بر این ختم شد و السلام

نامه چهارم

در جواب آن

نامه کرامی آن سلطنت پناه در اسعد زمان رسید
آنکه از خرابی ولایت سرحد رقوم بود خود
میدانند که آن ولایت از قدیم الایام در تحت
تصرف برزگان این جانب بود نهایت چندگاه از
منافقت بعضی از امرایان از تصرف اولیای دولت
قاہرہ بدر رفتہ چون یکدیگر بدائی نبود ولایت
شمارا از خور میدانستم بدین واسطہ متعبد نشدیم
کہ آن ولایت را بندہای درگاه داخل ممالک
محروسہ نمایند در این ولا چون فرزندان اقبال مند
سعادت یار مرزایادگار بطریق سیر و شکار بہ
آن حدود عبور نموده ملازمان ایشان شرایدار
خدمت و اخلاص بجا نیاوروند و اظهار یگانگی
نہ نمودند

intent on the tranquillity of the state of the people, by the help of Heaven, and the abundance of my daily-increasing prosperity, I humbled all of them. Every one that behaved with insolence, his soul and substance I gave up to plunder: and some who having asked protection, took refuge at my imperial palace, I pardoned their offences and preserved their lives, and property, and honor. Accordingly many princes having put into their ears rings of bondage, and having thrown the saddle-cloth of slavery over their shoulders, have entered into the train of the slaves of the court; and having begirt the waist of obsequiousness and submission, are now obedient. Perhaps this account of conquest and amazing victories, which the almighty God has given unto his servant may not have reached your illustrious ear. It is proper that, having paid regard to the ties of our former unanimity, and having caused to be restored whatever of the substance and the effects of the people of that country has been taken away in plunder, you make a return and reparation for the injury that is past; and instantly deliver that country, as formerly, into the possession of our servants: that the inhabitants of that province having returned to the place of their own abode may become populous; and that no diminution may take place in the intimacy and former friendship between us. But if you have formed in your mind an idea of another kind, for God's sake do not distress the people of God without a cause. Wherever you shall appoint one of the servants of our heavenly palace having repaired thither, shall be ready to wait on you.

بر قایت احوال، خلیق بوده بتاییدات آسمانی
و افزونی دولت روزافزون به آنها را زیر کردیم
هر کس که شوشی نمود جان و مال، اورا بغارت
دادیم و بعضی که زنهار خواسته التجا بگرگاه والا
آوردند از سر کنه آنها در گذشتیم و هر جان
و مال د ناموس این بخشیدیم چنانکه اکثر شاهزادگان
حلقه بندگی در گوشه و خاشیه عبودیت بر
دوش انداخته در سلسله بندگی درگاه درآمدند و
کمر خدمت و اطاعت بر میان بسته فرمان بردار
اند ملر این آوازه ملک کیری و فتوحات غیبی
که خدای تعالی به بنده خود کرامت فرموده بسمع
شریف ایشان نرسیده مناسب آن است که
رابطه اتحاد قدیم را مرعی داشته و آنچه مال و
اسباب فردر آن ولایت بغارت رفته و دپس دنایده
تلافی و تدارک تعدی گذشته نمایند و آن ولایت را در
ساعت بدستور حواله ملازمان این جانب سازند که
سند آن دیار بجای و مقام خود آمده آباد
شوند و در خصوصیت و اتحاد قدیم جانبین
نقصان راه نیابد و اگر خود خیال نوع دیگر بخاطر
آورده اند از برای خدا بی سبب خلق اندرا
پریشان نسازند هر جا که مقرر نمایند یلی از بندگی
درگاه اسما نجاه بدانجا رسیده بخمدت ایشان
حانه شود

LETTER III.

On the subject of War.

IT is represented to the most enlightened understanding, and the illustrious and benevolent soul of exalted majesty, the asylum of empire, the seal of magnificence, the shadow of Almighty God, A. B. that in these days it hath repeatedly come to our august hearing, that the country of the confines, which since the days of yore has been a dependency of my protected dominions, has the prospect of being ruined by the hand of the oppression of that asylum of empire ; and that having plundered the substance and effects of the inhabitants of that country ; you have set fire to their habitations. This behaviour seems far from friendship and concord. God knows that till now, as I considered your country as my own, and there was no variance between us, I therefore never formed any design against your kingdom and dominions. You must have heard how many kings, and princes, and lords were in that country, who being within their strong holds, from the excess of their power and wealth, and the multitude of their troops, humbled not the head of pride, and paid no attention to the state of their subjects and vassals ; and stretched out the hand of extention to peoples' substance. Notwithstanding I had directed them by excellent admonition, from their infatuation, they listened not to the language of persuasion. At length although the desire of this petitioner at the seat of God was solely

an't en.

نامهٔ سیوم
در مادهٔ محاربه

بسم الله الرحمن الرحیم
 ای حضرت سلطنت پناه چشمهٔ سیراب و پناه
 سلطان فلان میگرداند این زمین ایام مکرر
 سمع، بهایون رسید که ولایت سرحد که از قدیم
 الایام تعلق ممالک محروسه است از دست
 آزار آن سادات پناه رو بخراسی آورده و مال و
 اسباب سکنهٔ آن دیار را غارت نموده جلاوطن
 ساخته اند این معنی از دوستی و یک جبهتی بعید
 مینماید خدا میداند که تا حال چون ولایت ایشان را
 از خود میدانستم و با یکدیگر بدائی نبود بنابر آن
 قدر ملک و ولایت ایشان نکردیم شنیده
 باشند که در این ملک چه قدر پادشایان و مادر
 شاهزادگان و زمینداران بودند که در حصن حصین
 از افزونی ملک و مال و کثرت لشکر سر
 تدبیر فرود نمی آوردند و اصلاً بحل رعایا و برای
 نمی پرداختند و دست تجاوز بمال مردمان دراز
 کرده بودند هر چند بنصایح سودمند آنها را رهنمون
 نمود از بی سعادت خود سخن گفتند و کون
 نکردند حاقبت چون نیت این درگاه
 ایزدی محض

and intimate confidants, he might fasten between us the cord of the tie of unity and concord ; so that one and all, being in security from the injury of accident, might be easy in circumstances and at heart. However, by the means of some unavoidable interruption, the details of which would be the cause of prolixity, his intention remained behind the curtain of delay. Praise be to God that that support of empire, having in this matter shewn the example, has become the mover of the chain of affection ; from which I can perceive a proof of unity and concord. At this time also, the asylum of prelacy, the very trusty Sheikhkermal, who is one of the sincerely attached friends of this kinsman of high station, is sent to wait on that asylum of empire. Having laboured in whatever the welfare of the kingdom, and the tranquillity of the body of the people may consist ; and having always observed the relation of unity and unanimity, keep open the gates of communication ; for it will be productive of an increase of the principles of affection. Some of the rarities of this country are dispatched along with the asylum of prelacy above mentioned ; they will come into your august sight. And whatever the person referred to shall represent verbally, consider it in the rank of certainty. Be the sun of prosperity always shining !

LETTER

و مزاج دان، کار آگاه را فرستاده رشتۀ رابطۀ اتحاد و
 یگانگی در میان آورد که خاص و عام از آسیب
 حوادث روزگار در امان بوده مرفۀ الحال و فارغ
 باشد اما بواسطه بعضی موانعات ضروری
 که شرح آن ~~بجای~~ ^{بجای} تطویل است این آرزو
 در پردۀ توقف مانده بود الحمد للہ که آن
 سلطنت پناه در این باب سبقت نموده محرک
 سلسلہ مودت شدند دلیل یک جہتی و یکرنگی
 از ہمین تصور توان کرد در این ولا نیز مشیخت
 پناه معتد خاص شیخ کمال که یکی از مخلصان
 صادق الاعتقاد این دودمان عالیشان است بملازمت
 آن سلطنت پناه فرستاده شد در انچه مصلحت
 ملک و آسودگی جمهور انام بوده باشد کوشیدہ
 پیوستہ نسبت یگانگی و یلدلی را مرعی داشته ابواب
 رسل و رسایل مفتوح دارند کہ باعث ازدیاد
 موارد مودت خواهد بود بعضی تحفہ این ولایت
 مصحوب مشیخت مآب مذکور ارسال داشتہ شد
 بنظر اشرف خواهد در آمد و انچه مشارالیه زبانی
 عرض نماید بدرجہ تقنین تصور فرمایند آئیناب
 دولت تابندہ باد

according to the account of a separate memorandum, being dispatched along with the Khojeh above-mentioned, he will cause them to pass into your august sight. Be the sun of prosperity and splendour arising and resplendent from the horizon of lustre and glory.

LETTER II.

In answer to the former.

YOUR propitious letter and page of fortunate contents, full of unity and unanimity, which you dispatched along with the honorable and trusty Khojeh Abu'l-husn, arrived at a most lucky period, with varieties of the rarities of your country; and imparted to my intelligent soul fresh joy and gladness immense. Whereas it was proposed by your friendship-perfumed pen, that the foundation of love, and the ties of affection should acquire strength between us; and that, in the established dominions of one another, there should be no variance; so that it may be the means of the rest and quiet of the people of God: this intention was extremely benevolent, for there is not an act in the world of existence and forming connexion more noble than friendship and agreement; particularly the order of the chain of being is by that fastened and bound. Indeed it is a long time since it was in my august soul, that having sent one of the attendants of my court

بتفصیل یادداشت. حلیحه مصحوب. خواب مذکور
ارسال یافته بنظر اشرف خواهد گذرانید افتاب
دولت از افق ابهت و جلالت طالع و لامع باد

بسم الله الرحمن الرحیم

نامه دوم

در جواب آن

نامه هایون و صحیفه مبارک مضمون مشتمل
یکانگی و یکتادلی که مصحوب عزت آثار محرم اسرار
خواجہ ابو الحسن فرستاده بودند بانواع تحایف آن
ویار در بهترین زمان رسید و خاطر ملکوت ناظر را
فرحتی تازه و مسرتی بی اندازه روی داد آند رقم پذیر
نامه مودت شمامه گردیده بود که فیما بین مبانی
محبت و رابطہ مودت استحکام پذیرد و مسالک
محروسه بایکدیگر جدائی نباشد که موجب رفاقت
و آسودگی خلق اللہ همان تواند بود این معنی
بغایت مستحسن افتاد که امری شریشر در
حاکم کون و نشأ تغلق از دوستی و اتفاق نیست
خصوصا انتظام سلسله کاینات منوط بر آن است
حقاً مدتیست که در خاطر هایون ما بود که یکنی
از مقربان بارگاه

and that they should consider their own quiet to lie in the tranquillity of their people. In this manner there is a source of satisfaction to God, and the means of establishing the foundation of empire and monarchy. But this desire may be obtained when the kings of the empire, being contented with their portions, establish between one another the bonds of sincerity and the practice of unity: so that the people of God being in a mansion of rest, may offer up the praise of the Majesty of glory; and that the merchants being acquainted with the protected dominions of one another, may support an intercourse, and make the people glad with the rarities of each country. Whereas, the whole of the desire and sum of the ambition of this petitioner at the throne of God is bestowed on this; therefore, by way of strengthening the basis of love and affection, there is sent to wait on that support of empire, the cream of friendship in attachment, the pattern of confidants in sincerity, Khojeh Abu'lhusn, who may report verbally, in private, some matters of importance, which are fixed in my princely mind, but not expressed in writing; and may learn the pleasure of your perfuming soul, that the same be performed on our part. The way of unity and concord is this: Keep the road of intercourse frequented, and form not the idea of any separation; and give notice without ceremony, of whatever of the rarities of this country you may want; so that in sending them I may fulfil the duties of sincerity. In the mean time, some presents,

(1)

according

اشای هر کزن

به آسودگی خود را در آسایش خلاق بدانند که در
 این صورت موجب خوشنودی حق سبحانه تعالی و
 باعث قوام بنیان سلطنت و جهانداری است
 لیکن این آرزو وقتی میسر شود که پادشاهان ممالک
 بسبب خود خواهی بوده در میان یکدیگر رابطه
 اخلاص و شیوه آسودگی را انتظام دهد که تا خلق
 الله در مقام آسودگی بوده مکرانه حضرت هدایت
 بجا آورند و سوداگران ممالک محروسه را از یکدیگر
 دانسته آمد و رفت می نموده باشند و بنفایس
 هر دیار خلاق را محفوظ گردانند چون بملکی نیت و
 بملکی نهیت این نیازمند درگاه ایزدی مصروف
 بر آن است لهذا بجهت استحکام مبانی محبت
 و وداد زبده مخلصان با اعتقاد قدوه مهران باخلاص
 خواجه ابو الحسن را بملازمت آن سلطنت پناه
 فرستاده شد که بعضی مقدمات که مرکوز خاطر
 همایون است و عبارت در نمی آید بزبانی در
 خلوت بعضی کرامی آن سلطنت پناه رسانند و
 ادراک مرضی خاطر نماید که از این طرف نیز
 همان معمول شود طبقه یکانی و یکجتهی آمده پیوسته
 طریق رسل و رسایل را مسلوک دارند و هیچ
 جدایی تصور نفرمایند و از نفایس این دیار بهره
 احتیاج باشد بی تکلف اعلام بخشند تا در ارسال آن
 شرایط اخلاص بتقدیم برسد بالفعل بعضی سوغات

THE FORM OF HERKERN.

Distich.

Conceal if you come to an error, cast not reproach :
For no person mortal can be free from fault."

CHAPTER I.

LETTER I.

Princes write to Princes for Peace.

PRAISE and thanksgiving to him that is powerful without equal, who hath distributed all these kingdoms of the inhabited quarters of the world, to kings and princes, to each, proportionably, by the hand of his authority ; and hath bestowed on them inestimable blessings. It is therefore proper, that those men, having considered the acknowledgement of this great bounty incumbent on them, should labour from the heart in attending to the state of their subjects and vassals, who are the rare deposit of the Creator ; and that they should make a proper investigation of the grievances of the injured and the distressed and the oppressed ; and that they should manage the affairs of the orphan and helpless, and comfort the hearts of the sitters in corners, and the solitary worshippers of God, who open not their lips in petition ;
and

انشای هرکرن

بیت

پوش کر بنحای رسی و طعنه مزین
که هیچ نفس بشر خانی از خطای بود

باب اول

نامه اول

سلاطین سلاطین نویسند برای صلح

عهد و سپاس قادر بیچون را که همه این همه ملک
بحر مسکون را به پادشاهان و مرزبانان فراخور
رکدام بید قدرت خود انتقام نموده و نواز برای
بی اندازه فرموده پس این مردم را باید که شکرانه
سواهب عظمی بر خود لازم دانسته در رعایت
حوال رعایا و برایا که بدایح و دایح خالق اند
بجان کوشند و غوررسی مظلومان و مایه رفاه و شرف
سیدگان بواجبی نمایند و به احوال یتیمان و
وایان پردازند و دلای کوش نشینان و همه
ندایرست که لب شواش نهیم این بدست آور

you were a long time Moolay in the service of the benevolent Nabob, the high-titled, the asylum of forgiveness, the seat of pleasantness, the Hatim of the time, the Nushirvan of the age, Yathir Khan, and spent your life in the art of composing; write something by way of memorandum, that a person may have improvement in reading and writing it. At the instigation of these dear friends I have brought into writing some lines of broken and imperfect language, which may be useful to the studious of this art in writing the daily practice. This book comprehends seven chapters.

- Chapter I. Princes write to Princes.
- Chapter II. Of the issuing out of Firmans.
- Chapter III. Of the drawing out of Perwanchs.
- Chapter IV. Of writing Addresscs.
- Chapter V. Of Letters which the sons of fortune write to one another.
- Chapter VI. Of writing the Contracts of Law.
- Chapter VII. Of writing Duffuk, and the Directions of letters.

My request from the learned of time, and the ripened of ages is this : Wherever there shall occur in the style an omission or error, cover it with the mantle of generosity and hold the pen of correction running over it.

D. Rich.

انشای هر کزن

که تو تا مدت در خدمت نواب مستطاب معلی
القاب غفران پناه رضوان دستگاه حاتم زمان
شیراز، عصر اعتبار خان منشی هروی و عمر
در فن انشا صرف کردی چیز بطریق
یادگار بنویس مردم بخواندن و نوشتن آن
مهره حاصل نمایند به اشارت آن عزیزان خط
چند عبارت شکست و گسست بنویس آورده که طالبان
این فن را در نوشتن روزمره بکار آید این
کتاب مشتمل کشت بر هفت باب

باب اول سلاطین سلاطین نویسند

باب دوم در اصدار فرامین

باب سوم در شرح پروانهجات

باب چهارم در نوشتن عرایض

باب پنجم در مکتوبات که ابنای روزگار

نویسند

باب ششم در نوشتن خط قبایله شرعی

باب هفتم در نوشتن دستک و سرنام

التماس از فضیلتی روزگار و بلغای ادوار آنست
برنامه در عبارت سهوی و خطای واقع شود بنیال
کرم بپوشند و قلمر اصلاح بر آن جاری دارند

HE IS THE BEGINNING. HE IS THE END.

IN THE NAME OF GOD,
THE COMPASSIONATE, THE MERCIFUL,
MAY IT TERMINATE IN GOOD !

AFTER praise and supplication to the majesty of the most high God, ruler of the people of glory and excellence ; and after the salutation and veneration of the Prophet elect, the Lord of the righteous, MOHAMMED , whereas the shattered and soul afflicted servant, the sinful poor, contemptible, ignorant, most infirm of the slaves of the eternal God HEKALKY, son o MURRADAS, a Kumbh o Multan, sat one day at the seat of Empire in the city of Jhanda, in the company of his agreeable company and chosen friends. Some of his friends said to him,



بسم الله الرحمن الرحيم

بعد از حمد و ثنای سر حضرت ایزد متعالی قادر
ذو الاجلال و الافضال و پس از ادای وظایف درود
و تحیت نبی المختار سید الابرار محمد آنکه بنده
شکسته و دل خسته حاضری فقیر حقیر هیچ مدان
اضعف عباد الله الصمد هرکرن، ولید متبرک اداس
کنبوه ملتانی روزی در دار الخلافت بنده متبرک
صحبت یاران پسندیده و دوستدار سنجیده نشسته
بود بعضی از دوستان گفتند

THE
F O R M S
O F
H E R K E R N.

PREFACE.

every Transaction in business, where the Persian character is required.

By this invention, (which is perfectly new and peculiar to Mr. Wilkins; and at the same time the labor of his own hand, from the metal in its crudest state, through all the different stages of engraving and founding) the Persian language may now receive the assistance of the Press. The most valuable books may be brought into print; the knowledge of the more easily and perfectly acquired, and the improvements of the learned and ingenious conveniently communicated to the public, and preserved to Posterity.

may occur, is still wanting. The manner in which the Arabic is, in every instance, introduced into the Persian, remains unexplained *. The rule for affixing the *Izafit* to all the varieties of the different Species of construction I have already enumerated, is as yet arbitrary, and undetermined by any system. And a sufficient number of books, on various subjects, correctly translated and printed, are still unprovided. These are necessary to the attainment of the Persian language which still subsist; and which I hope will engage the attention of those who have leisure and ability to remove them.

THESE observations I have judged necessary for the information of the reader. It is now my duty to call his attention to the labours of *Mr. Wilkins*; without whose assistance the *Insha-i Herkern* could never have appeared in its present form.

THE only printed Persian character that has hitherto been in use, except in exhibiting fair copies or Dictionaries and Grammars, has been subservient to no public purpose; and is but ill calculated for becoming the Channel of authority, or the Medium of business, over an extensive empire, where it is almost unknown, and scarcely understood; whereas the Types which *Mr. Wilkins* has invented, being a perfect imitation of the *Taleek*, the character in which all Persian books are written and consequently familiar and universally read, are not only well calculated for promulgating the Edicts of Government; but for

* Since writing the above, the Author composed "A Tab'c, containing Examples of all the different Species of Infinitives and Participles that are derived from Trilateral Verbs, in the Form in which they are used in the Persian and in the language of Hindostan." This Table with pertinent observations are inserted in the Asiatic Researches, vol. II. p. 205. S. R.

WITH regard to the observations collected by Mr. Jones, in his Persian Grammar, they are valuable rudiments to the beginner; but when he applies to Moonshies and Manuscripts for farther improvement, all the difficulties I have described are united to oppose him.

THE *Insha-i Herkerni*, which I have chosen for my subject, is put into the hands of almost every beginner; it contains the common forms of business correspondence; and being more accessible to a stranger, although it contains much of the Arabic, to his acquaintance and possession of the Genius, or of the Learning of Asia, may be still more acceptable.

THE copy of this book, which I present to the public, has been corrected from many others with considerable attention; the various forms of construction (which, I have already observed, are left in Persian books, to the great embarrassment of the reader, totally undetermined) are all distinguished by their proper marks; and every intricacy of Manuscript is removed by exhibiting it printed in the *Taleek* character. Opposite to the Persian there is placed an English translation; literal as far as consistent with the preservation of the sense. And to the whole is added an INDEX, containing the Explanation, and the Derivation of every Arabic word from its proper Root. I have endeavoured, in short, to supply, in some measure, the defects of Moonshies and Manuscripts; and the want of a proper medium of communication between the Instructor and the Student, at a period when he is unable to converse; and when he ought not to meet with any cause of discouragement.

IN these respects, I have flattered myself that the *INSHA-I HERKERN* may be useful: but no further. The terms of Grammar, or I should rather say, a grammatical language, for obtaining from the Instructor an immediate resolution of every doubt that
may

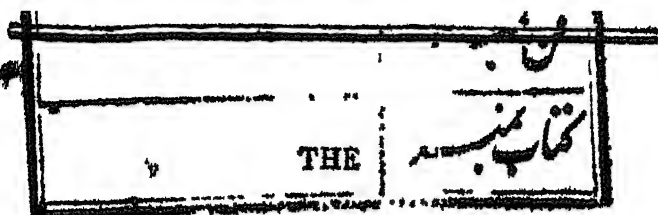
self alone, a difficulty in reading, not to be surmounted, but by great practice, united with a perfect knowledge of the language.

AFTER words are clearly expressed in writing or printing, and the modes of construction carefully marked, there is nothing so essential to the facility of language, as a proper division and arrangement of the sense by points, colons, semicolons, &c. But in Persian books there is no such thing known. And the members of a sentence, sentences themselves, and even paragraphs, are left equally undivided and undistinguished.

THE person employed to remove these intricacies and to correct these errors of the Manuscript, is a *Moonshy*; for the most part unacquainted with the Arabic language, poorly instructed in the principles of grammar, and not sufficiently qualified for the task he undertakes.

ON the other hand, the scholar being ignorant of Oriental language, or at least of the terms that are subservient to the rules of Grammar, is destitute of every medium of communication; and totally incapable of receiving the instructions of his *Moonshy*, however well qualified he may be in his profession.

MR. Richardson, indeed, has arranged in a most judicious manner all that is requisite for attaining a compleat knowledge of the Arabic Grammar; but leaving us uninstructed with regard to the particular parts of the language that are borrowed and introduced into the Persian; as well as with respect to the rules to which this is subject; and having also avoided the use, and omitted the explanation of the terms of Arabic Grammar, the Scholar is neither capable of asking, nor of receiving from his *Moonshy* the instruction he may require; and cannot, in short, make use of the grammatical knowledge he may really possess.



AUTHOR'S PREFACE.

THE attainment of the Persian language being, in my opinion, attended with great difficulty, it seems to be generally imagined, and considering this no improper occasion for pointing out, wherein that difficulty consists; and consequently what remains to be done in order to facilitate the study, I have dedicated a few paragraphs to this intention.

THE Manuscripts that are presented to the learner are by no means the most accurate. The distinguishing points of letters are often superfluous, omitted, or misplaced, and the letters themselves contracted and deformed by a multiplicity of shapes. No distinct interval is ever left between their words. Two or three are crowded together so as to appear but one; and the parts of one are disunited in such a manner as to be readily mistaken for several. In short, the different forms of letters and words, and the several modes of uniting and separating them, although readily known at one place, are so arbitrary and various as not to be recognized at another.

THE construction of substantives with substantives signifying different things; of substantives with substantives denoting the same thing; of substantives agreeing with adjectives and participles, and of adjectives, participles, and prepositions governing substantives, which constitute the greatest part of Syntax, and are precisely distinguished and marked in other languages, in Persian books and writings are left entirely to the conjecture of the reader: occasioning, of itself

glish words to convey the strict meaning original, that, independent of the great benefit has conferred on so respectable a body of the Civil Servants of the Company, it must be considered as highly useful to every person who is engaged in acquiring a knowledge of the Persian Language. I may add, it is the only Persian printed book which contains the *Izafits*, or distinguishing marks of construction, and is on that account extremely valuable.

I remain, Dear Sir,

Your Most Obedient,

TO MR. ROUSSEAU,

JAMES HOWISON."

This work and its learned author are alluded to in the following lines copied from "Literary Characteristics of the most distinguished Members of the Asiatic Society, by JOHN COLLEGENS, Esq." and which appeared in the third volume of the Asiatic Annual Register :

" He who endeavours well deserves applause,
 " More, if he labours in the public cause ;
 " *Ba'four* ! observe vice, then come, receive
 " The just encomiums which *Muses* give.
 " Early you learn'd and op'd the precious store
 " Of Knowledge chronicled in Persian lore."

S. ROUSSEAU.

ADVERTISEMENT.

to the Editor, sets forth its great advantages
to the Civil Servants of the Company :

" Dear Sir,

Oa. 17, 1803.

" I have received the copy of your
new edition of Dr. Balfour's *Forms of Herkern* you
were so kind as to send me, and am extremely happy
to see so much justice done in the execution of a
work of such general utility.

" It is the only Persian Book I am acquainted with
that contains all the Forms of Office, a knowledge
of which is indispensibly necessary to qualify the
Civil Servants of any of the Company's Establish-
ments in India † to perform their duty with satisfac-
tion to themselves or employers.

" Dr. Balfour, in his translation of the *Herkern*,
has been so very happy in his choice of En-

* Who resided many years on the Prince of Wales's Island, is a
Member of the Asiatic Society, and Author of " Some Account of
the Bastard Gum Vine of Prince of Wales's Island, and of Experi-
ments made on the Milky Juices which it produces : with Hints re-
specting the useful Purposes to which it may applied," printed in
the Asiatic Researches, vol. V. p. 157. and " A Dictionary of the
Malay Tongue, as spoken in the Peninsula of Malacca, the Island
of Sumatra, Java, Borneo, Pulo Pinang, &c. &c. In two Parts,
English and Malay, and Malay and English. To which is prefix-
ed a Grammar of that Language." 4to. 1801.

* All correspondence between the Company and Native Powers
in India is carried on in the Persian Language.

glish

ADVERTISEMENT

TO THE

SECOND EDITION.

THE great usefulness of the Forms of Herkern, and the scarcity of the work, determined the Editor to reprint it in its present form; but with respect to the first edition, it may be necessary to observe, that it was printed in a type which exactly resembled the Persian *Taleek* hand, as mentioned in the Author's Preface; but since MR. WILKINS's type is not to be found in any printing office in England, we have substituted the *Nustaleek*, which is an imitation of another beautiful hand used by the Persians, in many of their most celebrated works. In the Index of Arabic Roots and their Derivatives, we have adopted the *Niskhi* type, which is that used by the Arabian scribes.

It would be needless for me to say any thing more in this place, since the Author, in his Preface, has spoken fully on the subject of the work; and the following Letter, from Dr. JAMES HOWI-

Honorable

Governor General, &c.

IR,

I embrace with pleasure the opportunity
now offered me, by the publication of the *IR-
HERN*, to acknowledge the assistance I have re-
ceived from your encouragement; and the obliga-
tions under which I lie. And it will give me great
satisfaction if this attempt to facilitate the study of
the PERSIAN language meet with any share of your
approbation.

I have the honor to be,

SIR,

With Respect,

Your most Obedient,

And Humble Servant,
1282

FRANCIS BALFOUR.

